

More than 30 Ulama wrote foreword on this book.

# ZARBE HAIDARI

WRITTEN BY:

SHAYKHUL HADEES WAT TAFSEER, HAZRATE ALLAMA  
**GHULAM RASOOL QASMI**

PUBLISHED BY  
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**Taqreez**  
**Allama Hafiz Khadim Hussain Razvi**  
**Allairehma**

**Afzaliyat E Hazrat Sidiq E Akbar Radiallahu Ta'ala Anho Par Ummat Ka Ijmah Hai.** Jaisa Ke Hazrat Imaam E Rabbani Mujjadid Alfsaani Rahemullah Ne Maktubaat Sharif Me Raqam Farmaya :

Ke Hazrat Shaikhain Ki Afzaliyat Sahaba Aur Tabaeen Ke Ijmah Se Sabit Ho Chuki Hai.

Hazrat Ali Murtaza Ne Farmaya Nabi Karim ﷺ Ke Baad Tamam Logo Se Behtar Hazrat Abubakar Sidiq Radiallahu Ta'ala Anho Hai Phir Hazrat Umar Radiallahu Ta'ala Anho Hai. Phir Farmaya Ek Aur Shakhs. Tau Aapke Bete Ne (Muhammad Bin Hanfiya) Arz Ki Phir Aap ! Jawaban Apne Bete Ko Farmaya Main Ek Musalmaan Hun.

(Maktubaat E Imaam E Rabbani Jild 2,3 Safah 64)

Jab Yeh Bat Ijmah Se Sabit Ho Chuki Ke Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ambiyah E Kiram Allaisallato Salam Ke Bad Sab Se Afzal Hai To Is Ijmah Par Khamosh Ho Jana Chaiye Tha, Lekin Ibn Ul Waqto Ke Ek Tole Ne Sasti Shohrat Kamane Aur Gairo Ki Humdardi Hasil Karne Har Dil Aziz Banane Ke Liye Ijmah Ki Is Pukhta Deewar Me Shugaaf Dalne Ke Mazmum Koshish Aur Sa'ai Namashkur Aur Tijarat Lantabur Ki Aur Afzaliyat Syedna Ali Murtaza Radiallahu Ta'ala Anho Ka Prachar Karne Lage Aur

## Zarbe Haidari

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Logo Ko Mutmaeen Karne Aur Sailaab Mukhaif Ka  
Muh Mordh Ne Ke Liye Khilafat Ki Do Qismen Kar Di.  
Siyaasi, Ruhani.

Yani Ruhani Khalifa Bil Fasal Syedna Ali Murtaza  
Radiallahu Ta'ala Anho Hai. Jabke Siyaasi Khalifa Bil  
Fasal Syedna Sidiq E Akbar Radiallahu Ta'ala Anho.

Is Talbis E Ibliss Se Wo Sada Lau Awam Ko Apne Dam  
Tazwir Me Lakar Shakuk Shub'hat Ke Daldal Me  
Rakhna Chahte Hai. Har Daur Me Aise Abul Fuzul Aur  
Faizi Paida Hote Rahe Lekin Ulma E Haq Ne Aise Afrad  
Ke Dajal Wa Fareb Ko Khatam Karke Difa E Islam Ka  
Haq Ada Kia. Jazakumullah Ta'ala Khairan Aameen.

Hazrat Qibla Allama Peer Gulaam Rasool Qasmi Zaid  
Sharfa Ne Saif Zulfiqaar Lekar Unka Taqub Karke Unki  
Jaim Wa Lahim Tahqeeq Par Zar E Haideri Lagai Aur  
Unki Kamar Tordh Kar Rakh Di. Shakuk Wa Shohbaat  
Ki Siya Raat Ko Dalail Wa Barahin Ke Aftaab Se  
Roshan Kar Dia. Ummid Hai Ke Yeh Kitaab Tafzili  
Yaajuj Wa Majuj Ki Fauj Ke Liye Sadde Sikandari Sabit  
Hogi.

Meri Dua Hai

Ya ILLAHI Peer Sain Ko Bana Kilk E Raza  
Dushman Yeh Na Samje Ke Raza Jata Raha

Hafiz Khadim Hussain Razvi

15-04-08



## **Taqreez**

**Dr. Ashraf Asif Jalali Hafizahullahu Ta'ala**

Ye kitab har lihaaz se qabile tehseen hai.

Ye kitab Tehqeeqi hone ke saath saath is baat ka suboot hai ke abhi Ahle Sunnat Wa Jama'at me wo Ulama maujood hain jo Fikri, Tehqeeqi aur Ilmi maidan me kisi hawas parast ko manmani nahi karne denge.

Dr. Ashraf Asif Jalali Hafizahullahu Ta'ala

(Poori Taqreez Yahan Naql Nahin Ki Gayi Hai, Is Ke Liye Urdu Nuskha Mulahiza Farmayein)

Abde Mustafa

**Note :** Asal Kitaab Urdu Me Hai Jisme Kai Bade Bade Ulma E Kiraam Ki Taqareez Maujood Hai Maine Sirf Baba Jani Hi Ki Taqareez Naqal Ki Hai Agar Sab Ki Taqareez Naqal Karuga To Jitani Kitaab Hai Usme Double Ho Jayegi Isliye Ek HI Naqal Ki Hai Baki Agar Kisi Ko Dekhni Ho To Urdu Ki Taraf Ruju Karein

Talib E Dua Faqir

**Armaan Manjothi Noori**

Gadhshisha Kutchh Gujraat India

## Muqdamā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ  
الْمُرْسَلِينَ أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dunia Ke Azim Tarin Ulma KI Taqariz Pohch Chuki Hai. Faqir Bhi Kuch Batein Muqdam Ke Taur Par Arz Kar Dena Zaruri Samjata Hai. Aalami Milad Conference Ke Ek Khatib Sahab Ne Farmaya Ke Istakbaal Madina Ke Mauqa Par Sab Mard Aur Auratein Naach Rahe Thay. Khatib Sahab Ki Yeh Baat Tahrif Ul Galmain Hai.

لعبت الجشة بحرابهم Ko Yeh Mafhum Pehnana Aur Islam Ki Muqdas Tarin Khawatin Ke Liye Nachane Ka Lafz Istemaal Karna Mar Jane Ka Muqaam Hai. Imaam E Azam Abu Hanifa Conference Me Kahne Lage Ke Imaam E Azam Allairehma Ki Riwayat Karda Ahadees Ko Sanaiyat Aur Ahadyaat Ka Naam Humane Pehli Martaba Dia Hai. Khatib Sahab Ko Itna Bhi Pata Nahi Ke Sanaiyat Aur Wahdaniyat Ki Istlahein Pehle Se Wajeh Ki Ja Chuki Hai Aur Musnad E Imaam E Azam Matbuah Qadimi Kutub Khana Ke Muqadam Safah Number 10 Par Maujood Hai Aur Khatib Sahab Ka Yeh Dawa Aur Qillat E Mutlah Ki Intehai Hai.

Is Qism Ki Batein Bol Kar Farmate Hai Ke Jo Bat Maine Ki Hai Wo Aap Ko Kitabo Me Nahi Milegi, Kabhi Puri Ummat Ke Ulma Ko Hasid Qaraar Dete Hai Aur Kabhi

Farmate Hai Ke Main Fatawa Proof Ho Gaya Hun Mujhe Ulma Ke Fatawo Ki Kuch Parwa Nahi. Unki Is Qism Ki Bohat Si Batein Aur Duadi Humari Nazar Me Thay Magar Humane Jahan Tak Ho Saka Dar Guzar Se Kaam Liya. Ab Jab Ke Yeh Log Islam Ki Buniyadi Aqaid Hi Ki Jard Katane Lage Aur Unki Baqaida Tablig Hone Lagi To Majburan Hume Qirtaas Qalam Thamna Pada.

Gumrah Log Apne Sail Ke Balbute Par Aur Apne Hawariyo Ko Sath Mila Kar Bade Bade Ilmi Kaam Sar Anjaam Dete Rahe Hai Aur Dunia Me Apna Naam Paida Kar Lia Hai. Khawarij Aur Mautizila Ki Taarikh Apke Samane Hai Jinki Quraani Khidamaat, Tahriki Wa Jihadi Sargarmiyo Aur Behtarin Mansuba Bandi Ka Inkaar Nahi Kia Ja Sakta. Hata Ke Qadiyaniyo Ka Network Itna Mazbut Hai Ke Use Dekh Kar Insaan Dhang Rah Jata Hai Aur Qadiyani Apni Tanzim Sar Garmiyah Aur Wasih Network Dikha Dikha Kar Logo Ko Mutasir Karne Ki Koshish Karte Rahte Hai. Lekin Asal Chiz Tahriki Wusa'at, Mazbut Network , Kasrat E Tasanif Aur Charb Zubani Nahi Hoti, Balke Quraan Wa Sunnat Aur Ijmah Ki Pabandi, Sawaad E Azam Se Lazum Aur Huzur ﷺ Ke Gulaam Ki Gulaami Asal Chiz Hai.

ALLAH Ke Habib ﷺ Ne Farmaya Ke Meri Ummat Me Har Daur Me Aise Log Paida Hote Rahege Jo Galiyo Ki Tahrif , Mubtlin Ki Ilmi Chori, Aur Jahilo Ki Tawil Ki Nafi Karte Rahege.

يحمل هذا العلم من كل خلف علوه ينفون عنه  
تحريف الفالين ولنتحال المطلقين وتأطويل الجاهلين

مشكوة صفحہ 36

Is Hadees Se Malum Ho Gaya Ke Har Daur Me Jahilana Tawilein Hogi, Galiyana Tahrifaat Hogi Aur Ilmi Surge Hote Rahege. Yeh Harkatein Karne Wale Khud Ko Musalman Kahege Aur Unpar Girfat Karne Wale Is Ummat Ke Zimedat Afraad Hoge. Isi Hadees Ko Mad E Nazar Rakhte Hue Ahqaaq Aur Abtaal Jahil Ki Garz Se Ulma Ne Asr E Hazir Ke Ek Azim Fitane Ka Notice Lete Hue Zarb E Haideri Par Taqariz Likh Kar Apni Zimedari Nibhai Hai.

Syedna Sidiq E Akbar Aur Syedna Farooq E Azam Radiallahu Ta'ala Anhumu Ki Ruhani Afzaliyat Ka Inkar Rafziyat Ki Buniyad Aur Gumrahi Ka Bij Hai. Jiska Pao Yaha Se Phaila Wo Jada Mustaqim Se Hat'ta Hat'ta Rafziyat Ki Ghinauni Wadiyo Me Ja Pohcha.

Jara Gaur Farmaye. Kya Yeh Mehajj Itefaq Hai Ke Tafzil E Shaikhain Ka Munkir Hi Syedna Ameer Muawiyah Radiallahu Ta'ala Anho Par Bhi Zubaan Darazi Karta Hai ? Aur Yeh Mehaj Iteffaq Hai Ke Yah Log Marj Al Bahrain Se Murad Maula Ali Aur Syedatul Nisa Radiallahu Ta'ala Anha Lete Hai Halake Is Se Age Alfaaz Use Qabul Nahi Kar Rahe Aur Dusri Jagah Machhali Ke Gosht Aur Kastiyo Wagera Ki Baat Bhi Is Rafziyana Tafseer Par Taziyaane Barsa Rahi Hai.

Yahi Log يخرج منهم اللذذ والرجان Se Murad Hasnain Karimain Lete Hai. Halake Ulma Ne Saaf Likha Hai Ke Yani Yeh Jahilo Aur Ahmaqa Ki Tawil Hai Jaise Rawafiz (Mirqaat Jild 1 Al Itqaan Jild 2, Muqdamah Fil Usool Tafseer ) Aur Ibn Taimiyah Ne Minhaj Ul Sunnat Me Is Riwayat Ke Bare Me Likha Hai Iski Sanad Me Zulmat Hai Jo Ek Dusre Se Bad Kar Hai.

Kya Yeh Bhi Mehaz Itfaq Hai Ke Aise Hi Log Kahte Phir Rahe Hai Ke 58 Saal Ki Umar Tak Syedna Imaam Hussain Radiallahu Ta'ala Anho Ke Jism Aqdas Par Ek Bhi Baal Safed Nahi Thay Magar Jaise Hi Hazrat Ali Akbar Ke Jism Se Neza Khincha Tamaa Baal Safed Ho Aye.

Halake Sahi Bukhari Me Hadees Hai Ke Syedna Husain Radiallahu Ta'ala Anho Ke Kate Hue Sar Mubarak Par Siya Khizaab Laga Huwa Tha (Bukhari Jild 1) Zahir Hai Ke Baal Mubaarka Pehle Se Safed Thay Isliye Aapne Khizaab Lagate Thay.

Kya Yeh Bhi Mehaj Itfaq Hai Ke Aise Log Ijmah E Ummat Ko Juti Ki Nauk Par Bhi Nahi Samjate Aur Bohat Bato Me Ijmah E Ummat Ke Khilaaf Hai Jabke Ijmah Ka Inkar Rawafiz Ka Shiyaar Hai.

Kya Yeh Bhi Mehaj Itfaq Hai Ke Aise Hi Log Rawafiz Ki Mahafil Wa Majalis Me Jakar Unhe Khush Karte Hai Aur Unse Acche Taluqat Rakhte Hai Aur Unki Taarif Me Ratab Ul Saan Hai.

Yeh Sari Rafziyana Batein Fard E Wahid Me Jamah Aakhr Kyon ?

Dusri Taraf Se Dekhe To Jin Logo Ne Wilayat Me Maula Ali Ko Afzal Kaha Hai Unke Pairokaar Khul Kar Mutlaq Afzaliyat Shaikhain Ka Inkaar Kar Rahe Hai. Aur Unke Idaro Ke Baz Farig Tahsil Hazraat Baqaida Rafziyat Ke Mublig Ban Chuke Hai. Wo Kah Rahe Hai Ke Hazrat Abubakar Se Syedatul Nisa Naraz Thi Aur Aapne Wasiyat Farmayi Thi Ke Mera Janaza Rato Rat Pada Kar Mujhe Dafan Kar Dia Jaye Take Abubakar Ko Khabar Na Ho.

Ustad Agar Ek Fut Phisale To Shagird Laziman Ek Mil Phisal Jata Hai. Isliye Syedna Farooq E Azam Radiallahu Ta'ala Anho Farmate Hai : Aalim Ke Phisalne Se Islam Tabah Ho Jata Hai.

Idhar Rawafiz Hai Ke Aise Logo Ki Taqriro Ko Hawala Bana Kar Sunni Awam Ko Gumrah Karte Phirte Hai. Humare Un Dosto Ko Apni Tahqiqat Ke Khatarnaak Nataij Ki Khabar Nahi. Aaj Hi Kya Kuch Hone Laga Hai Aur Chand Saal Bad Kya Kuch Hoga, Is Baat Ka Unhe Andaza Nahi.

ALLAH Karim Jaljallahu Ki Taufiq Se Faqir Ne Jin Aane Wale Khatraat Ko Bhanp Kar , Unka Barwaqt Notice Lia Hai, Shayad Har Shakhs Khataraat Ko Filhaal Mehsoos Kar Sake.

Lekin Itna Zarur Gaur Farmana Chaiye Ke Agar Kitab Haza Ka Musnif Nasamaj Hai To Kya Yeh Bade Bade Jaiyad Aur Muqtdar Ulma Bhi Nasamaj Hai Jinhone Dil

Khol Kar Is Kitaab Par Taqariz Likhi Hai Aur Musnif Ka Kama Haqqa Sath Dia Hai. Yeh Wo Ulma Hai Jinki Mishaal Asr E Hazir Me Puri Dunia Ke Andar Nahi Milti. In Ulma Me Baz Tafzilyo Ke Ustad Bhi Shamil Hai.

Faqir Ne Taqariz Hasil Karne Ka Yeh Ahtmaam Isliye Kia Hai Ke Faqir Ke Khilaaf Awaz Uthane Wale Kisi Bhi Shakhs Ke Pass Mehaj Jazbaat Ke Siwa Koi Hujjat Baqi Na Rahe, Na Apne Zamir Ke Samane Aur Na ALLAH Ki Bargah Me. Yeh Log Jin Logo Ko Tang Nazar Kah Rahe Hai Huzur Karim ﷺ Unhe Hamlin E Ilm Aur Adul Qarar De Rahe Hai.

Yeh Kitaab Humane Isliye Likhi Hai Take Islam Ka Taib Wa Tahir Record Durusat Rahe Aur 15vi Sadi Ke Kisi Muftadah Aur Zaal Ki Tahrir Ainda Naslo Ke Liye Hawala Na Ban Jaaye. ALLAH Karim Jal Shana Hume Zaati Anaad KI Wajh Se Kisi Ki Mukhalifat Se Mehfuz Farmaye Aur Haq Baat Kahne Aur Bardasht Karne Ki Taufiq Ata Farmaye Aur Faqir Ki Is Adna Si Kawish Ko Apni Bargah Me Sharf Qabul Ata Farmaye.

Aameen

**Faqir Gulaam Rasool Qasmi**

26 Jamadil Ul Saani Hizri 1429 Bamutabiq 1 July 2008



## **Tafzilyon Ka Tariqa Waardaat**

Kuch Tafzili To Aise Hai Jo Saaf Lafzo Me Syedna Ali Murtaza Ko Shaikhain Karimain Allai Rizwan Se Afzal Kahte Hai. Lekin Kuch Tafzili Aise Hai Jo Zubaan Aur Qalam Se Shaikh Ko Afzal Kahte Hai Magaris Afzaliyat Se Murad Khilafat Zahiri Me Afzaliyat Lete Hai Aur Batani Me Afzaliyat Ko Syedna Ali Radiallahu Ta'ala Anh Ko Khama Qarar Dete Hai. Jiska Natija Phir Wahi Sabiqqa Tafsil Hai. In Dono Tabqo Me Koi Farq Nahi Balke Dusra Tabqa Apni Makaari Ki Wajh Se Pehle Se Zayda Khatarnak Hai. Unke Is Tariqa Wariyat Ko Benaqaab Karte Hue Imaam Ahl Sunnat Fazil E Barelvi Rehamullah Likhte Hai :

Udhar Walo Me Jin Ke Qulub Ne Galba Hawao Galzat Wa Jafa Se Tafzil E Shaikhain Ko Gawara Na Kia Aur Sarih Inkaar Me Naam Sunniyat Maslub Hote Dekha , Na Char Tahsil E Matlub Wa Dafah Makruh Ki Yeh Raah Nikali Ke Zuban Se Tafzil E Shaikhain Ka Iqrar Aur Tartib Mazkura Ahl Sunnat Par Baushada Peshani Israr Rakha Magar Afzaliyat Ke Ma'ani Wo Tarashe Jis Se Unka Martaba Maula Ali Par Padane Na Paaye Aur Apna Matlab Fasid Ulma E Paish Kijiye Mehaj Besud Padate Hai. Wo Sab Ke Sab Me Ek Jarasi Baat Kah Dete Hai Ke Hume Tafzil E Shaikhain Se Kab Inkaar Hai Hum Khud Unhe Bad Ambiaiyh Afzal Ul Bashar Jante Hai. Magar Afzaliyat Ke Ma'ani Yeh Hai, Na Wo Jo Tum Samaje. Lijiye Idhar Fuqra Me Sara Daftar Gao Khud

Rad Ho Gaya. Ki Karai Mahnat Barbad Gayi (Matlah Ul Qamrain Qalmi Safah 32)

Mutalah Rakhne Wale Ahbaab Jante Hai Ke Qadiyaani Bhi Khud Ko Khatam E Nabuwat Ka Mankir Nahi Mante Aur Parwezi Bhi Apna Munkir E Hadees Hona Taslim Nahi Karte. Yahi Tariqa Wardaat Tafziliyo Ka Bhi Hai.

Ab Hum Awalan Quran, Sunnat Aur Ijmah Se Hazrat Sidiq E Akbar Radiallahu Ta'ala Anho Ki Afzaliyat Sabit Karte Hai Aur Bad Me Tafziliyo Ke Dalail Ki Tardid Karege.

In Sha Allah

Quraan Me Afzaliyat E Sidiq E Akbar Radiallahu Ta'ala Anho

Quraan Sharif Me Boht Si Ayat Se Istidalaal Karte Hue Ulma E Kiram Allairizwan Ne Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ki Afzaliyat Ko Sabit Farmaya Hai. Aur Zahir Hai Ke Quran To Khilafat Zahiri Ke Milne Se Pehle Nazil Ho Chuka Tha. Ayat E Qurani Mulahija Ho.

1

وَالسَّوَاتِ مِيزَتْ لِلَّهِ وَاللَّهُ سَبِيلٌ فِي تُنْفِقُوا إِلَّا لَكُمْ مَا  
وَالْفَتْحِ قَبْلُ مِنْ أَنْفَقَ مَنْ مِنْكُمْ يَسْتَوِي لَا الْأَرْضِ  
وَبَعْدُ مِنْ أَنْفَقُوا الَّذِينَ مِّنْ دَرَجَةٍ أَعْظَمُ أُولَئِكَ قُتِلَ  
قَتَلُوا

Yani Tum Me Se Jin Logo Ne Fatah Makkah Se Pehle Pehle Allah Ki Rah Me Maal Kharch Kia Aur Allah Ki Raah Me Jung Ladi Aur Unka Darja Boht Buland Hai. Iske Bad Kharch Karne Wale Aur Jung Ladne Wale Unke Barabar Nahi Ho Sakte.

(Al Hadid 57/10)

Is Ayat Tafsir Me Mukhtlif Ulma E Kiram Ne Aisi Zabrdast Behas Likhi Hai Ke Ek Se Bad Kar Ek. Maslan Tafsir Bagwi Me Hai Ke Ayat Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ke Bare Me Nazil Hui Thi.

Aap Sab Se Pehle Islam Laye, Sab Se Pehle Allah Ki Rah Me Maal Kharch Kia. Syedna Ibn Masood Radiallahu Ta'ala Anho Farmate Hai Ke Islam Ki Khatir Sab Se Pehle Nabi Karim ﷺ Aur Sidiq E Akbar Radiallahu Ta'ala Anho Ne Talwaar Uthhayi

Yahi Baat Taseer Khazin Me Aur Madarik Par Bhi Maujud Hai

Tafseer Ibn Kaseer Me Hai Ke Imaan Walo Ko Is Me Koi Shak Nahi Ke Is Ayat Me Sidiq E Akbar Sab Se Top Par Hai. Aur Tamaam Ambiyah Ki Ummato Me Se Is Par Amal Karne Me Syed Wa Sardar Hai. Unhone Apna Sara Maal Allah Ki Raza Ke Liye Kharch Kar Dia.

(Ibn Kaseer Jild 4 Safah 404)

Tafseer Qurtabi Me Hai Ke Yeh Ayat Abubakar Sidiq Radiallahu Ta'ala Anho Ki Afzaliyat Ka Wajeh Sabut Hai. Aap Sab Se Aage Hai Isliye Aap Sab Se Pehle

Imaan Laye. Sab Se Pehle Jihad Kia Aur Sab Se Pehle Allah Ke Nabi Par Apna Maal Kharch Kia.  
(Qurtabi Jild 17 Safah 206)

Imaam Fakhrudeen Razi Allairehma Farmate Hai Ke Wahdi Ka Qaul Hai Ke Abubakar Pehle Shakhs Hai Jinhone Islam Ki Khatir Qataal Farmaya. Jabke Ali Islam Ke Ibtedai Dino Me Nanhe Se Bache Thay  
(Tafser Kabir Jild 10 Safah 452)

Bezawi Me Hai Ke Yeh Ayat Abubakar Radiallahu Ta'ala Anho Ke Bare Me Nazil Hui Isliye Aap Sab Se Pehle Imaan Laaye Aur Allah Ki Rah Me Maal Kharch Farmaya Aur Kufaar Se Dast Wa Gireba Hue Hata Ke Itani Zarbdast Mare Khayi Ke Insaan In Se Halaak Ho Sakta Hai  
(Tafseer Bezawi Jild 2 Safah 468)

Mushrikin e Makka Ne Jab Nabi Karim ﷺ Ke Gale Me Kapda Daal Kar Sans Mubarak Dabane Ki Koshish Ki To Sidiq E Akbar Radiallahu Ta'ala Anho Ne Mushrikin Se Hathpayi Karke Unhe Dafah Kia Aur Farmaya Tum Is Aadmi Ko Qatal Karna Chahte Ho Jo Sirf Yeh Kahta Hai Ke Mera Rab Allah Hai Aur Wo Tumhare Pass Rab Ki Taraf Se Maujizat Bhi Laya Hai.  
(Bukhari Jild 1 Safah 519,520)

Aakhir Me Hazrat Shah Waliullah Mohdeesh E Dehlvi Allairehma Ka Irshad Paish E Khdimat Hai Jo Apni Sadi Ke Mujadeed Aur Dunia E Islam Ki Azim Tarin Ilmi Aur Ruhani Shakhsiyaat Me Shumar Hote Hai. Farmate Hai.

---

Yeh Ayat Is Mauju Par Nas Hai Ke Fatah Se Pehle Qurbaniyah Dene Wale Bad Walo Se Behtar Hai.

(Ala In Qaal) Sidiq E Akbar Ne Hijrat Se Pehle Qataal Bhi Farmaya Aur Allah Ki Rah Me Kharch Bhi Kia Aur Farooq E Qzam Ne Hijrat Se Pehle Qataal Farmaya. Bakhilaaf Dusre Sahaba Ke Hazrat Murtaza Ho Ya Unke Ilawa (Che Hazrat Murtaza Wagaira) In Se Qabl Az Hijrat Qataal Wa Infaaq Waqeh Nahi Huwa. Pas Is Ayat Se Sabit Ho Gaya Ke Shaikhain Hazrat Murtaza Se Afzal Hai.

(Izalat Ul Khafa)

Imaam Bagvi Allairehma Ne Isi Ayat Ki Tafseer Me Shan E Sidiq E Akbar Me Ek Zabrdast Hadees Apni Mukmal Sanad Ke Sath Naqal Farmayi Hai. Likhte Hai Hazrat Ibn Umar Radiallahu Ta'ala Anho Farmate Hai Ke Main Nabi Karim ﷺ Ki Khidmat Me Hazir Tha. Hazrat Abubakar Bhi Maujud Thay. Aapne Abbah Pehni Hui Thi Jise Samne Sine Ke Pass Kanto Se Bakhiyah Kia Huwa Tha. Itane Me Hazrat Jibril Allaisallam Nazil Hue. Unhone Ne Arz Kia, Abubakar Ne Yeh Kaisa Libaas Pehan Rakha Hai ? Aap ﷺ Ne Farmaya Usne Apna Sara Maal Fatah Makka Se Pehle Mujh Par Kharch Kar Dia Hai.

Hazrat Jibril Allaysalalm Ne Arz Kia , Allah Ta'ala Azwajjal Farmata Hai Ke Abubakar Ko Mera Salam Pohchaye Aur Us Se Puchhein Ke Kya Tum Is Faqir Ki Halat Me Mujh Se Razi Ho Ya Naraz Ho ? Rasoolallah ﷺ Ne Sidiq Ko Salam Pohchaya Aur Yeh Sawal

Puchha. Abubakar Ne Arz Kia Main Apne Rab Se Naraz Ho Sakta Hun ? Main Apne Rab Se Razi Hun, Main Apne Rab Se Razi Hun (Tafseer Bagwi)

Imaam Qurtabi Allairehma Ne Yeh Hadees Is Se Aage Bhi Naqal Farmayi Hai.

Likhte Hai Ke Nabi Karim ﷺ Ne Farmaya : Allah Ta'ala Farmata Hai Jis Tarah Tum Mujh Se Razi Ho Usi Tarah Main Bhi Tujh Se Razi Hun. Yeh Sun Kar Abubakar Rone Lage. Hazrat Jibrail Ne Arz Kia. Ya Rasool Allah Ki Qasam Hai Us Zaat Ki Jisne Aapko Haq Ke Sath Bheja Hai. Jis Din Se Aap Ke Yaar Ne Ye Abba Pehni Hai Us Roz Se Tamaam Hamilin Arsh Farishto Ne Bhi Aisi Hi Abaab E Pehan Rakhi Hai.

Yahi Wajh Hai Ke Tamaam Sahaba Ne Abubakar Ko Apne Se Aage Samja Hai Aur Abubakar Ke Afzal Hone Aur Aage Nikal Jaane Ka Iqrar Kia Hai. Syedna Ali Bin Abi Talib Radiallahu Ta'ala Anho Farmate Hai Ke Nabi Karim ﷺ Awal Hai, Abubakar Sani Aur Umar Salis Hai Aur Jis Shakhs Ne Mujhe Abubakar Aur Umar Se Afzal Kaha Main Use Muftari Ki Saza Ke Taur Par 80 Kode Maruga. Aur Use Sharai Gawahi Ke Liye Na Ahal Qarar Duga.

Pehle Walo Ne Bad Walo Ki Nisbat Zayda Takalif Uthhayi Hai Aur Unki Raaye Aur Mashware Nafiz Hue Hai Jin Se Islam Ne Tarqi Ki Hai.  
(Qurtabi Jild 17 Safah 206)

Maula Ali Ki Yeh Hadees Tawatir Ke Sath Manqul Hai Aur Asi (80) Afraad Is Ke Rawi Hai Jo Ek Record Hai. Jamih Ahl Sunnat Ko Is Baat Par Is Qadr Yaqin Aur Saquq Hasil Hai Ke Humne Isi Hadees Ko Buniyad Kar Apni Kitaab Ka Naam Bhi Zarb E Haider Rakha Hai. Aaj Agar Maula Ali Habia Wa Allisalato Salam Maujud Hote To In Tafziliyo Ko 80,80 Kode Lagate. Lihaja Hum Se Naraz Hone Se Pehle Soch Leijiye Ke Humare Sar Par Dast E Taa'id Maula Ali Ka Maujud Hai. Jiska Jee Chahe Maula Ali Par Imaan Le Aaye Aur Jiska Ji Chahe Unse Jung Karke Dekh Le.

Is Ke Ilawa Ulma E Kiram Allairizwan Ne Boht Si Ayat Se Afzaliyat E Sidiq E Akbar Par Istidalaal Kia Hai, Jinme Se Chand Ayat

الْغَارِ فِي بُسَا إِذْ اِثْنَيْنِ ثَانِي كَفَرُوا

Yani Do Me Se Dusra Jab Wo Dono Gaar Me Thay  
(Surah Tauba : 40)

Iski Tafsir Me Syedna Hasaan Bin Sabit Radiallahu Ta'ala Anho Farmate Hai

Yani Abu Bakar Jaisa Koi Nahi  
(Mustdark Haikm Jild 3 )

Nabi Karim ﷺ Ne Farmaya Aey Allah Hasaan Ki Jibril Ke Jariye Madad Farma (Bukhari Jild 1)

Aur Jibril Allah Ke Hukm Ke Bagair Nahi Chalte. Goya Hazrat Hasaan Ne Jo Kuch Farmaya Wo Dar Asal Khuda Ka Farmaan Hai.

أَنْعَمَ الَّذِينَ مَعَ فَأُولَئِكَ وَالرَّسُولَ اللَّهُ يُطِيعُ وَمَنْ (3)  
وَالشُّهَدَاءِ وَالصِّدِّيقِينَ النَّبِيِّنَ مِّنْ عَلَيْهِمُ اللَّهُ  
وَالصَّالِحِينَ

Yani

Jo Allah Aur Uske Rasool Ki Farma Bardari Kare To Wo  
Log Unke Sath Hoge Jin Par Allah Ne Inaam Farmaya  
Jo Ambiyah Aur Sidiqeen Aur Shaheed Aur Salehin Hai.  
(Al Nisa Ayat 69)

الزَّكَاةَ أَتَوْا وَالصَّلَاةَ أَقَامُوا الْآرْضِ فِي مَكْنَهُمْ إِنَّ الَّذِينَ  
الْمُنْكَرِ عَنْ نَهْوٍ أَوْ بِالْعُرُوفِ أَمَرُوا

Wo Log Aise Hai Ke Agar Hum Unhe Zamin Me Saltnat  
Ata Farmaye To Wo Namaz Qayam Kare Aur Zakaat De  
Aur Naiki Ka Hukm De Aur Burai Se Manah Karey.  
(Hajj : 41)

5Quraan Majid Ki Kai Ayat Naqal Karne Ke Bad

وَالْأَتَقَى سَيَجَنَّبَهَا

(Al Layl : 17)

Ki Tafseer Me Hazrat Shah Waliullah Mohdeesh Dehlvi  
Rehamtullah Allay Likhte Hai :

Yani

Bus Sidiq E Akbar Puri Ummat Me Sab Se Zayda  
Muttaqi Hai. Aur Jo Ummat Me Sab Se Zayda Muttaqi



Hota Hai Wo Sab Se Zayda Akram Hota Hai Aur Hum Yahi Sabit Karna Chahte Hai. Kitabullah Boht Si Wujhat Ki Bina Par Sidiq E Akbar Aur Farooq E Azam Ki Afzaliyat Par Dalalat Kar Rahi Hai.

Hazrat Allama Ibn Jauzi Allairehma Farmate Hai Ke Yani Is Par Ijmah Hai Ke Yeh Ayat Abubakar Ke Bare Me Nazil Hui

(Sawaiq Mohrqqa Safah 66)

Imaam Fakhrudeen Razi Likhte Hai :

Yani Humare Tamaam Mufisireen Ka Is Par Ijmah Hai Ke Is Ayat Me Sab Se Zayda Taqwa Wala Abubakar Radiallahu Ta'ala Anho Ko Qarar Dia Gaya Hai

(Tafseer Kabeer Jild 11)

Allama Ibn Hajjar Makki Rehamtullah Allay Farmate Hai :

Is Ayat Me Tasrih Hai Ke Abubakar Sari Ummat Se Bad Kar Mutqi Hai Aur Quraan Ki Roshni Me Jo Mutaqi Hota Hai Wahi Akram Hota Hai. Aur Jo Allah Ke Han Akram Hai Wahi Afzal Hai. Natija Yeh Nikala Ke Abubakar Puri Ummat Me Afzal Hai Aur Is Ayat Ko Hazrat Ali Radiallahu Ta'ala Anho Par Chaspa Karna Mumkin Nahi Jaisa Ke Baz Jahilo Ne Inteha Darje Ka Jhoot Gada Hai.

(Sawaaiq Mohriqa Safah 66)

Allama Jalaludeen Suyuti Rehamtullah Allay Farmate Hai Ke Al Itqa Ka Lafz Sidiq E Akbar Radiallahu Ta'ala

Anho Ke Bare Me Khaas Hai Aur Nawawi Qaida Ke Lihaj Se Koi Dsura Is Me Shamil Nahi Ho Sakta  
(Al Itqaan Jild 1 Safah 30)

Niz Farmate Hai Ke Khalaq E Mufsin Jin Ki Tadad Had Wa Hisab Se Bahar Hai, Is Baat Par Mutfiq Hai Ke Yeh Ayat Hazrat Abubakar Ke Bare Me Nazil Hui  
(Al Hawai Ul Fatawa Jild 1 Safah 314)

Allama Suyuti Rehamtullah Allay Ne Is Ayat Ki Tafseer Me Pura Risala Tasnif Farmaya Hai Jiska Naam Hai " Al Hubl Ul Wasiq Nusrtul Sidiq".

Yeh Risala Al Hawi Ul Fatawa Me Maujud Hai. Musnif Quds Sira Ne Is Ayat Se Afzaliyat Sidiq Sabit Karne Ki Inteha Kar Di Hai Aur Munkirin Ko Tafzili Hi Nahi Balke Rafziyo Ka Sathi Aur Khabis Aqeede Wala Kah Dia Hai.

Quraan Majid Me Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ke Liye Mandarja Jail Alfaaz Itemaal Hue Hai.

لَا تُقَى 1

(Al Layl 17)

دَرَجَةً أَعْظَمُ

(Al Hadid 10)

سُبْحٌ 3

(Waqiah 10)

مُقَرَّبُ 4

(Waqiah 11)

رَسُولِ طَحِيْبِهِ 5

(Tauba 40)

اِثْنَيْنِ ثَانِي 6

(Tauba 40)

وَالَا كَرْنِ تَصْدِيقِ 7

(Zamr 33)

(ف ۲۲) ہوگا راضی وہ کہ ہے قریب شک بے اور

(Al Layl :31)

Ayat كَيَرْضَىٰ لَسَوْفَ وَ Ke Sath Jara Wo Hadees Jordh Kar Dekhe Ke Abubakar Ke Ahsano Ka Badla Qayamat Ke Din Allah Ta'ala Dega. Ab Farmaye ! In Alfaazo Ka Taluq Khilafat E Zahir Se Hai Ya Wilayat Batani Se ? Niz Sidiq E Akbar Ke Khasais Bhi Sumar Karte Jaiye. Yeh To Sirf Quraan Hai, Ab Jara Hadees Bhi Mulahija Farmaiyege.

Ahadees Me Afzaliyat E Sidiq E Akbar Radiallahu Ta'ala Anho

Imaam Bukhari Allairehma Ne Ek Pura Baab Bandha Hai Jiska Naam

وسلم عليه الله صلى النبي بعد بكر ابي فضل

Yani Nabi Ke Bad Abubakar Ki Fazilat (Bukhari Jild1)

Imaamat E Sidiq Wali Ahadees Par Baab Bandha Hai  
Jiska Naam Hai

امامة بلا احق الفضل والعلم اهل

Yani Ilm Aur Fazilat Wala Aadmi Imaamtr Ka Zayda  
Haqdar Hai

(Bukhari Jild 1)

Imaam Abu Dawood Allairehma Ne Baabut Tafzeel  
Bandha Hai Jis Me Shaikhain Ki Afzaliyat Doper Ke  
Suraj Ki Tarah Wajeh Farmayi Hai

(Abu Dawood Jild 2)

Is Mauju Par Tafsilan Chalis (40) Ahadees Hum Paish  
Karte Hai.

### Hadees 1

Nabi Karim ﷺ Ne Aapko Apni Hayaat E Taiba Tahira  
Me Hukm Farmaya Ke Namaz Pado

(Bukhari Jild 1)

Aur Namaz Padane Ke Liye Afzaliyat Laazim Hai.  
Balke Imaam Bukhari Rehamtullah Allaiy Ne Jis Baab  
Ke Tahat Yeh Hadees Naqal Farmayi Hai Us Baab Ka  
Naam Hai

امامته بلا احق الفضيل والعلم اهل

Yani Ahl Ilm Aur Ahl Fazilat Imaamat Ka Zayda  
Haqdaar Hai

(Bukhari Jild 1)

Aur Yeh Baat Bhi Khilaafat E Zahiri Se Pehle Ki Hai.  
Sahaba E Kiram Allairizwan Ne Bhi Imaamat Se  
Afzaliyat Par Istidalaal Farmaya Hai

(Ibn Abhi Shaiba Jild 8)

Ulma Farmate Hai Ke Is Hadees Me Wajeh Tarin Dalaal  
Maujud Hai Ke Sidiq E Akbar Tamaam Sahaba Se Ala  
Itlaaq Afzal Hai

(Taariikh Ul Khulfa Safah 52)

## Hadees 2

غرة يومهم ان بكر ابو فهم لقوم ينبغى لا

Yani

Kisi Qaum Ko Yeh Zaib Nahi Deta Ke Abubakar Ki  
Maujudagi Me Koi Aur Imaamat Kare

(Tirmizi Sharif )

Is Hadees Ki Sharah Me Mula Ali Qari Allairehma  
Likhte Hai Ke

ثبت فاداً الصحابة جميعاً أنه على دليل فيه

الخلافة الحقائق استحقاق

Yani Is Hadees Me Dalil Hai Ke Abubakar Sidiq Jamih  
Sahaba Se Afzal Hai. Phir Jab Afzaliyat Sabit Ho Gayi  
Toh Iske Bad Khilafat Ka Haqdaar Hona Khud Bakhud  
Sabit Ho Gaya

(Mirqaat Jild 11 Safah 172)

Mirqaat Ki Ibarat Par Gaur Kijiye.

Afzaliyat Pehle Sabit Ho Rahi Hai Aur Isthaaq Khilafat Iske Natije Me Sabit Ho Raha Hai. Kaha Gaya Tafziliyo Ka Wo Aqeedah Ke Afzaliyat Khilafat Zahiri Ki Tartib Par Qayam Hai.

### **Hadees 3**

Yani Agar Main Kisi Ko Khalwat Ka Dost Banata To Abubakar Ko Banata Lekin Mai Allah Ka Khalil Hun (Bukhari Jild 1 Safah 516, Muslim Jild 2 Safah 273)

Is Hadees Par Gaur Farmaye Sidiq E Akbar Radiallahu Ta'ala Anho Ko Khuda Ki Dosti Ke Tarazu Me Tol Kar Rakh Dia Gaya Hai. Aur unhe Allah Ta'ala Ke Bad Sab Se Pasandida Aur Mehboob Shakhsiyat Qarar Dia Gaya Hai. Aur Yeh Bhi Khilafat E Zahiri Se Boht Pehle Ki Baat Hai. Hazrat Mula Ali Qari Alaiahma Farmate Hai Ke

Yani Yeh Hadees Abubakar Ke Afzal Ul Sahaba Hone Par Zabrdast Dalil Hai.

(Mirqat Jild 11)

### **Hadees 4**

Ek Martaba Hazrat Abu Darda Radiallahu Ta'ala Anho Sidiq E Akbar Ke Aage Aage Chal Rahe Thay. Nabi Karim ﷺ Ne Farmaya Tum us Shakhs Ke Aage Kyon Chal Rahe Ho Jis Se Behtar Shakhs Par Suraj Tulu Nahi Hota

(Majmah Ul Zawaid Jild 9 Safah 44)

### **Hadees 5**

Abubakar Mere Bad Tamaam Loho Se Afzal Hai Siwa E Nabi Isha Allaysallam Ke

(Tibrani, Khatib ,Ibn Aadi, Dehlmi Kamafi Maram Ul Kalam Safah 64)

Is Hadees Par Gaur Farmaye. Agar Afzaliyat Khilaafat Zahiri Par Mamul Ho To Iska Hazrat Isa Allaysallam Se Muwazana Karne Ka Kya Matlab ?

### **Hadees 6**

Musnad Abd Ibn Humaid Aur Abu Naeem Wagerahum Hazrat Abu Darda Radiallahu Ta'ala Anho Se Riwayat Karte Hai Ke Rasoolallah ﷺ Ne Farmaya Yani Aaj Tak Suraj Kis Aise Shakhs Par Tulu Aur Gurub Nahi Huwa Jo Nabiyon Aur Rasoolo Ke Bad Abubakar Se Afzal Ho. Yeh Hadees Mukhtlif Wuju Se Riwayat Ki Gayi Hai Aur Marwiyat Ki Tadad Itani Zayda Hai Ke Yeh Hadees Sehat Ke Darja Ko Ya Kam Az Kam Hasan Ke Darja Ko Pohch Chuki Hai

(Sawaiq E Mohrqqa )

### **Hadees 7**

Abubakar Aglo Pichhlo Se,Asmaan Walo Aur Zamin Walo Se Afzal Hai Siwa E Nabiyo Aur Rasoolo Ke (Hakim,Ibn Adi,Maram Ul Kalam Safah 46)

Ahadees Me Sidiq E Akbar Radiallahu Ta'ala Anho Ka Rutba Tamam Nabiyon Aur Murslin Ke Bad Sab Se

Buland Qarar Dia Gaya Hai. Jis Se Saaf Zahir Ho Raha Hai Ke Yeh Afzaliyat Khilafat Zahiri Ki Bina Par Nahi Balke Ruhani Martabe Aur Kasrat E Sawaab Ki Bina Par Hai. Warna Ambiyah Wa Mursalin Alaysallam Ke Sath Mawazane Ka Kya Matlab ?

### Hadees 8

Habib E Karim ﷺ Ne Farmaya :  
Mujhe Jibril Ne Khabar Di Hai Ke Aapki Ummat Me Sab Se Afzal Abubakar Hai  
(Sawaiq E Muharqa Safah 69)

### Hadees 9

Hazrat Umar Bin Al Khataab Radiallahu Ta'ala Anho Farmate Hai Ke Abubakar Humare Aqa Wa Sardar Thay Aur Hum Sabse Behtar Thay Aur Hum Sab Se Zayda Rasoolallah ﷺ Ko Pyaare Thay  
(Tirmizi Jild 2 Safah 206, Mustdarak Jild 3 Safah 282)

### Hadees 10

Ek Martaba Nabi Karim ﷺ Ne Hazrat Hasaan Radiallahu Ta'alah Anho Se Farmaya Kya Tumne Abubakar Ki Shaan Me Kuch Likha Hai. Unhone Arz Ki Ji Haan.  
Farmaya Sunao Main Sunana Chahta Hun. Unhne Yeh Rubayi Sunai

و ثانی اثنین فی الغار المنیف وقد  
طاف العدو به اذ صعد الجبل  
و کان حب رسول الله قد علموا  
من البریة لم یعدل به رجلا

Musdark Al Hakim

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Tibrani Me Hai Ke Yahî Hadees Syedna Ali Ul Murtaza Radiallahu Ta'alah Anho Ne Bhi Riwayat Farmayi Hai Aur Yeh Rubai Sun Kar Nabi Akrim ﷺ Ne Itna Hase Ke Aapke Pichhe Dant Mubaarak Nazar Aa Gaye. Aur Farmaya Aey Hasaan Tu Ne Sach Kaha Abu Bakar Isi Martabe Ka Malik Hai. (Sawaiq E Muharqa Safah 85)

### **Hadees 11**

Nabi Karim ﷺ Ne Farmaya Ke Yani Mujh Par Tamam Logo Me Se Sab Se Zayda Ahsaanat Abubakar Ke Hai (Tirmizi Jild 2 )

Gaur Farmaaye Yeh Jumla Agar Maula Ali Radiallahu Ta'alah Anho Ke Bare Me Hota Balke Kunt Maktkhudan Khalila Ke Alfaaz Bhi Maula Ali Karamtullah Waz Ul Karim Ke Bare Me Hote To Tafzili Dhamaaal Marne Lag Jate.

### **Hadees 12**

Bukhari Me Yeh Alfaaz Hai Yani Koi Shakhs Bhi Mujh Par Maali Aur Jaani Lihaaj Se Abubakar Ki Tarah Ahsan Nahi Kar Saka (Bukhari Jild 1)

### **Hadees 13**

Yeh Alfaaz Bhi Riwayat Kiye Gaye Hai Yani Mujh Par Tamaam Logo Me Maal Aur Sohbat Ke Lihaaj Sab Se Zayda Ahsaanat Abubakar Ke Hai (Bukhari Jild 1)

### Hadees 14

Ek Hadees Me Hai Yani Kisi Shakhs Ke Maal Ne Mujhe Itna Fayda Nahi Dia Jitna Abubakar Ke Maal Ne Dia Hai (Tirmizi Jild 2 Safah 208)

### Hadees 15

Imaam Ahmad Hazrat Abu Huraira Radiallahu Ta'alah Anho Se Riwayat Karte Hai Ke Rasoolallah ﷺ Ne Farmaya

Rasool ﷺ Ne Farmaya Kisi Shakhs Ke Maal Ne Mujhe Itna Fayda Nahi Dia Jitna Abubakar Ke Maal Ne Dia Hai. Yeh Sun Kar Hazrat Abubakar Ro Pade Aur Arz Kia Ya Rasoolallah ﷺ Meri Jaan Aur Mera Maal Aap Hi Ka To Hai

(Sawa'aqe Muhriqa Safah 74)

Hazrat Abu Bakar Shibli Allayrehma Se Kisi Ne Zakaat Ka Nisaab Puchha. Aapne Farmaya Fiqah Ka Masla Puch Rahe Ho Ya Ishq Ki Baat Kar Rahe Ho ? Us Bande Ne Arz Kia Dono Tarah Se Irshad Farma Dey. Aapne Farmaya Shariat Ki Zakaat Adhai Fisad Hai. Jab Ke Ishq Ki Zakaat Saare Ka Sara Maal Aur Uske Sath Sath Jaan Ka Nazarana Paish Karne Se Ada Hoti Hai. Us Bande Ne Arz Kia Ke Ishq Ki Zakaat Ki Dalil Hai ? Aapne Farmaya Iski Dalil Yeh Hai Ke Syedna Sidiq E Akbar Radiallahu Ta'alah Anho Se Apna Sara Maal Nabi Karim ﷺ Ki Khidmat Me Paish Kar Dia Aur Apni Beti Ayesha Nazrane Ke Taur Par Paish Kar Di

(Maktubaat E Yahya Muniri Safah 34)

### Hadees 16

Ek Aur Hadees Me Is Tarha Hai Ke

Nabi Karim ﷺ Abubakr Ke Maal Ko Apne Zaati Maal Ki Tarah Istemaal Famrate Thy

(Fazail Ul Sahaba Jild 1 Safah 72, Al Riyaz Ul Nazr Jild 1 Safah 130, Abdul Razaaq Mirqaat Jild 11 Safah 286)

Maali Qurbanion Wali In Ahadees Ke Sath Qurani Ayat

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ

Jordh Kar Dekheiin Afzaliyat E Sidiq E Akbar Me Mazid Nikhaar Aa Jayega.

### Hadees 17

Hazrat Abubakar Sidiq Radiallahu Ta'alah Anho Nabi Karim ﷺ Ke Wazir Thay. Aap Har Mamle Me Unse Mashwara Lete Thay. Wo Islam Me Huzur Ki Sani Thay, Gaar Me Huzur Ke Sani Thay, Arish Badr Me Huzur Ke Saani Thay, Aaj Qabr Me Huzur Ke Saani Hai Aur Rasoolallah ﷺ Unse Aage Kisi Ko Bhi Nahi Samjate Thay

(Mustdark Al Hakim Jild 3 Safah 279)

### Hadees 18

Aey Abubkar Aap Meri Ummat Me Sab Se Pehle Jannat Me Jayege

(Abu Dawood Jild 2 Safah 296, Mustdark Al Hakim Jild 3 Safah 288)

### **Hadees 19**

Allah Ta'alah Akhirat Me Abubakar Ke Liye Khususi Tajli Farmayega

(Rawa Al Hakim, Mustdark Hakim Jild 3 Safah 292)

### **Hadees 20**

Allah Ta'alah Asmano Me Yeh Napsand Karta Hai Ke Abubakar Zamin Koi Khata Karey

(Majah Ul Zawaid Jild 1 Safah 178, Kanzul Umaal Jild 11 Safah 250)

### **Hadees 21**

Ek Maratba Syedna Sidiq E Akbar Ke Sath Farooq E Azam Radiallahu Ta'alah Anho Ki Galatfehmi Ho Gayi. Nabi Karim ﷺ Ne Farmaya : Allah Ne Mujhe Tumhari Taraf Maboos Farmaya. Tum Logo Ne Mere Muh Par Mujhe Jhootlaya Magar Abubakar Meri Gair Maujudagi Me Bhi Logo Se Kahta Raha Ke Wo Sacha Hai Aur Usne Apni Jaan Aur Maal Ke Jariyeh Meri Madad Ki. Kya Tum Log Meri Khatir Mere Yaar Ka Lihaj Nahi Karoge ? Do Marataba Yahi Farmaya

(Bukhari Jild 1 Safah 518)

### **Hadees 22**

Abubakar Ki Mahbbat Aur Uska Shukriyah Meri Ummat Par Wajeeb Hai

(Sawaiq E Muhrqa Safah 74)

### **Hadees 23**

Aap ﷺ Ko Sidiq E Akbar Ka Laqab Allah Karim Ki Taraf Se Ba Jariye Jibrail Ata Huwa  
(Mustdark Al Hakim Jild 3 Safah 279)  
Wilayat Ka Sab Se Bada Martaba Sidiqiyat Ka Hota Hai.  
Sidiqiyan Ke Uper Ambiyah Hote Hai Kamani Al Quraan

Aur Akbar Isme Tafszil Hai Jiska Mani Hai Sab Se Bada.  
Allahu Akbar Manane Ke Bad Kisi Ko Khuda Se Bada  
Kahna Agar Durusat Hai To Phir Beshak Syedna  
Abubakar Ko Bhi Sidiq E Akbar Manane Ke Bad Kisi  
Ko Khdua Se Bad Khilafat Zahiri Aur Batani Ka Chakar  
Chala Kar Unhe Pichhe Kar Dijiye.  
Is Hadees Ke Sath Yeh Hadees Bhi Jordh Kar Dekhien  
Ke

Yani Mujhein Jibrail Ne Khabar Di Hai Ke Aapke Baad  
Aapki Ummat Me Sab Se Afzal Abubakar Hai  
(Tibrani, Sawaiq Ul Muharqa Safah 69)

### **Hadees 24**

Ek Aurat Ne Rasoolallah ﷺ Se Koi Sawaal Puchha. Aap  
ﷺ Ne Farmaya Phir Kabhi Ana.  
Usne Arz Kia Agar Man Dubara Aao Aur Aapka Wisaal  
Ho Chuka Ho To Phir ? Farmaya Abubakar Ke Paas Aa  
Jana  
(Bukhari Jild 1 Safah 516, Muslim 2 Safah 273)  
Shaikhain Ka Ikthha Zikr

## **Hadees 25**

Mere Baad Abubakar Aur Umar Ki Pairawi Karna  
(Tirmizi Jild 2)

Yeh Sab Khilafat E Zahir Se Boht Pehle Ki Batein Hai.

Tibrani Ke Alfaaz Yeh Hai Ke Yani Mere Bad Abubakar  
Aur Umar Ki Pairawi Karna. Beshak Yeh Dono Allah Ki  
Tawil Rasi Hai. Jisne Ise Pakad Liya Usne Mazbut Rasi  
Ko Pakada Jo Kabhi Nahi Tut Sakti.

Yeh Hadees Kai Sanado Ke Sath Riwayat Ki Gayi Hai.  
(Sawaiq Muharaqa Safah 77)

Zarb E Haidari Safah 52

## **Hadees 26 Ta 34**

26

Ek Hadees Me Is Tarah Hai Abubakar Aur Umar Aur  
Tamaam Aglo Pichhalo Se Afzal Hai, Asman Walo Se  
Bhi Afzal Hia Aur Zamin Walo Se Bhi Afzal Hai Siwae  
Nabiyon Aur Rasoolo Ke

(Akhraj Al Hakim Fil Kana Wa Ibn Adi Al Khatib Fi  
Tarikh, Siwaq E Mohraqa Safah 76)

Agar Afzaliyat Se Murad Khilafat Me Afzaliyat Ho To  
Is Tarah Ki Ahadees Me Ambiyah Wa Mursalin Ke Bad  
Sab Se Afzal Kahne Ka Kya Matlab ? Ambiyah Wa  
Mursalin Ki Afzaliyat To Ruhani Hai Na Ke Ba Lihaj  
Khilafat Zahiri.

27

Abubakar Aur Umar Is Ummat Me Sab Se Afzal Hai  
(Dar Qutani, Asfuhani , Ibn Asakir, Mauram Ul Kalam  
Safah 46)

28

Aap ﷺ Ko Azwaj E Mut'haraat Me Sab Se Pyaari Syeda  
Ayesha Thi. Mardo Me Sab Se Pyaare Abubakar Thay  
Phir Umar.  
(Bukhari Jild 1 Safah 517)

29

Aapne Hazrat Abubakar Aur Umar Radiallahu Ta'alah  
Anho Ke Hath Pakad Kar Farmaya : Hum Isi Tarah  
Qayamat Ke Din Bhi Uthhege  
(Tirmizi Jild 2 Safah 208, Ibn Majah Safah 11, Mustdark  
E Hakim Jild 3 Safah 284)

30

Aap Ne Farmaya Ke Abubakar Aur Umar Ahl Jannat Ke  
Burdho Ke Sardar Hai  
(Tirmizi Jild 2 Safah 208, Ibn Majah Safah 10)  
Yeh Bhi Khilafat Zahiri Se Pehle Farmayi Ja Chuki Thi.

31

Mehboob Karim ﷺ Ne Farmaya Mere Do Wazir Asmaan  
Me Hai Aur Do Zamin Me. Asman Me Jibrail Aur  
Mikayil Hai Aur Zamin Me Abubakar Wa Umar Hai.

(Tirmzi Jild 2 Safah 209)

32

Abubakar Aur Umar Mere Kaan Aur Aankh Hai  
(Tirmizi Jild 2 Safah 208, Mustdark E Hakim Jild 3 Safah 285)

33

Mehboob Karim ﷺ Ne Farmaya Ke Har Nabi Ke Sahaba Me Kuch Khas Hote Hai. Abubakar Aur Umar Mere Khaas Hai  
(Sawaiq E Muhriqa Safah 78)

34

Beshumar Ahadees Me Abubakar, Umar Isi Tartib Se Bayan Hue Hai. Syedna Ali Murtaza Radiallahu Ta'alah Anho Farmate Hai Ke :

Main Aksar Rasoolallah ﷺ Se Suna Karta Tha Ke Main Aur Abubakar Aur Umar Ikathhe Thay. Maine Abubakar Ne Aur Umar Ne Is Tarah Kia. Main Aur Abubakar Aur Umar Gaye. Yeh Batein Mujhein Yaad Aathi Thi  
(Bukhari Jild 1 Safah 519, Muslim Jild 2 Safah 274, Musnad E Ahmad Jild 1 Safah 140)  
Khulfa E Salasa Ka Ikthha Zikr

### **Hadees 35,36,37**

Tibrani Ne Hazrat Muaz Radiallahu Ta'alah Anho Se Riwayat Kia Hai Ke Nabi Karim ﷺ Ne Farmaya Maine



Khawab Me Dekha Ke Tarazu Ke Ek Palade Me Mujhe Rakha Gaya Aur Dusre Me Puri Ummat Ko Rakha Gaya. Mera Wazan Bhari Tha. Phir Abubakar Ko Ek Palade Me Rakha Gaya Aur Meri Ummat Ko Dusre Palade Me Rakha Gaya. Abubakar Ka Wazan Sab Ke Barabar Tha. Phir Umar Ko Ek Palade Me Rakha Gaya Aur Baqi Ummat Ko Dusre Palade Me Rakha Gaya. Umar Ka Wazan Sab Ke Barabar Tha. Phir Usman Ko Ek Palade Me Rakha Gaya Aur Baqi Ummat Ko Dusre Palade Me Rakha Gaya. Usman Ka Wazan Sab Ke Barabar Tha. Phir Uske Bad Tarazu Uthha Liya Gaya.  
Sawaiq E Muhriqa 71

36

Syedna Umar Radiallahu Ta'alah Anho Farmate Hai :  
Yani Rasoolallah ﷺ Ki Maujuadi Me Hum Kaha Karte  
Thay Ke Nabi Karim ﷺ Ke Bad Ummat Me Sab Se Afzal  
Abubakar Hai, Phir Umar Phir Usmaan Radiallahu  
Ta'alah Anhum  
(Abu Dawood Jild 2 Safah 288)

Lutf Ki Baat Yeh Hai Ke Imaam Abu Dawood  
Allayrehma Ne Is Muqaam Par Jo Baab Qayam Kia Hai  
Uska Naam Hai : Baab Fil Tafzil Aur Is Baat Ke Tahat  
Sidiq E Akbar Ki Afzaliyat, Phir Hazrat Umar, Phir  
Hazrat Usman Aur Phir Hazrat Ali Radiallahu Ta'alah  
Anhum Ki Afzaliyat Ko Sabit Kia Hai.

37

Isi Tarah Ki Hadees Bukhari Me Maujud Hai Ke Hum Log Nabi Karim ﷺ Ke Zamane Me Abubakar Ko Sab Se Afzal Samajte Thy Phir Umar Ibn Khataab Ko Aur Phir Usmaan Ibn Afaan Ko Radiallahu Ta'alah Anhum (Bukhari Jild 1 Safah 516)

### Hadees 38

Sahi Bukhari Me Hadees Hai Ke

Hum Log Nabi Karim ﷺ Ke Zamana Me Abubakr Ka Hum Pala Kisi Ko Nahi Samajte Thay, Phir Umar Phir Usman Phir Uske Bad Nabi Karim ﷺ Ke Dusre Sahaba Ko Hum Ek Jaisa Samajate Thay, Unhe Ek Dusre Par Fazilat Nahi Dete Thay (Bukhari Jild 1 Safah 323)

In Tino Hadeeso Me

افضل هذه يلامه، كنان خير اور لا نعدل

Ke Alfaaz Par Gaur Kijiye. Badal Badal Kar Aane Wale Alfaaz Ne Dhandali Ka Har Darwaza Band Kar Dia Hai. Wajeh Rahe Ke Tibrani Me

فيلغ ذلك رسول الله فلا ينكر ذلك علينا

Ke Alfaaz Bhi Maujud Hai (Tibrani Kabir Jild 2 Safah 401)

Is Hadees Ke Alfaaz

في زمن النبي ﷺ

Use Marfuh Bana Dala Hai Aur Phir Tibrani Ke Alffaz

فيلغ ذلك رسول الله

Ne Muatrzin Ka Natiqa Band Kar Dia Hai.

In Ahadees Me Fil Waqt Maula Ali Ke Chhote Number Hone Ki Afzaliyat Par Ijmah Ki Nafi Ki Gayi Hai. Niz Is Me Un Logo Ki Tardid Maujud Hai Jo Maula Ali Ko Tisra Number Aur Hazrat Usman Gani Ko Chotha Number Dete Hai. Pehle Tin Khulfa Ko Bil Tartib Bayan Karne Ke Bad Chota Number Khud Ba Khud Maula Ali Ko Mil Raha Hai..

Mazid Ahadees Bhi Iski Taeed Me Maujud Hai Maslan Nabi Karim ﷺ Ne Ek Khawaab Dekha Ke Hazrat Abubakar Aapke Sath Ladke Hue Hai, Unke Sath Hazrat Umar Aur Unke Sath Hazrat Usman Ladte Khade Hai. Uski Tabeer Yeh Hui Ke Yeh Sath Latakane Wale Isi Tartib Ke Sath Khulfa Hoge Is Maqsad Ke Liye Jo Maqsud De Kar Allah Ta'alah Ne Apne Nabi Ko Bheja Hai (Abu Dawood Jild 2 Safah 279) Isi Hadees Se Wajah Ho Raha Hai Ke Tin Khulfa Ke Naam Lene Ke Bad Khamoshi Jurm Nahi Aur Yeh Wajah Ho Raha Hai Ke Khulfa Ki Yeh Tartib Mehaj Khilafat Zahiri Par Nahi Balke Maqsad E Risalat Ki Takmil Me Niyabat Par Mamul Hai

هم ولادة هذا الامر الذي بعث الله به نبيه

Hadees Ibn Umar Me Tin Khulfa Ke Zikr Par Iktfaar Karne Par Yahya Bin Maeen Josh Me Aa Gaye Hai, Iski

---

Wajh Yeh Hai Ke Yahya Bin Maeen Syedna Usman  
Gani Ko Tisra Number Dene Me Tauqeeq Ke Qayl  
Mutshih Thy

(Al Riyaz Ul Nazrah Jild 4 Safah 181)

Galiban Yahi Wajh Hai Ke Unhone Imaam Muhammad  
Bin Hasan Shaibani Rehamtullah Allay Jaisi Azim Hasti  
Ko Kazaab Kah Dia Hai-

Charo Khulfa E Rashdeen Ka Ikthha Zikr

### Hadees 39

Hadees Paak

بين ارحم امتي بامتي ابوبكر الحديث

Me Sab Se Pehle Sidiq E Akbar Ka Naam Hai. Yani Meri  
Ummat Par Meri Ummat Me Sab Se Zayda Reham Dil  
Abubakar Hai, Allah Ke Hukm Ke Mamle Me Sab Se  
Zayda Sakht Umar, Sab Se Zayda Haya Wala Usman Hai  
(Tirmizi Jild 2)

Us Waqt Tak To Khilafat Zahir Nahi Hui Thi Aur Phir  
Us Jumle Me Mehboob Karim ﷺ Ki Rehamtul Alamin  
Ka Mukmal Aks E Jamaal Maujud Hai. Aur Ummat E  
Mustafa Ke Liye Sab Se Zayda Reham Dil Hona Aisa  
Kamaal Hai Ke Use Na Ilm Pohcha Sakta Hai Na Koi  
Dusra Amal. Ek Hadees Me Yeh Bhi Hai Ke Sabse Bada  
Qazi Ali Hai

(Mishkat Safah 566)

## Hadees 40

Hazrat Jabir Radiallahu Ta'ala Anho Farmate Hai Ke Rasoolallah ﷺ Ne Farmaya :

Yani Allah Ta'ala Ne Mere Sahaba Ko Nabiyon Aur Rasoolo Ke Siwa Sare Jahano Par Tarjih Dete Hue Pasand Farma Liya Hai Aur Unme Se Khususan Mere Liye Char Sahaba Ko Pasand

Farmaya, Abubakar, Umar, Usman Aur Ali. Aur Unhe Mere Sahaba Me Se Sabse Afzal Banaya, Waise Mere Sare Sahaba Me Bhalayi Hi Bhalayi Hai

(Al Shifa Jild 2 Sfah 42, Jild 1 Safah 47)

Is Hadees Me Char Ka Adad Tasrih Ke Sath Maujud Hai, Isi Se Char Yar Ki Istlah Wajeh Ki Gayi Hai.

Iske Ilawa Ashra Mubashra Wali Hadees Me Bhi Charo Khulfa E Rasdeen Ke Asma E Girmi Tartib War Maujud Hai. Hadees Rehimullah Abubakar (Tirmizi Jild 2 Safah 212) Me Sirf Char Khulfa E Rashdeen Ka Zikr Tartib War Maujud Hai.

Wajeh Ho Gaya Ke Khulfa E Rashdeen Allayrizwan Ki Afzaliyat Ki Tartib Khilafat E Zahiri Ki Tartib Par Qayam Nahi Balke Wo Pehle Hi Afzal Thay Aur Afzal Hone Hi Ki Wajh Se Unhe Khilafat Mili.

Ahadees Me Mukhtalif Qism Ke Alfaaz Phair Phair Kar Afzaliyat Abubakar Sidiq Radiallahu Ta'alaj Anho Ko Wajeh Farma Dia Gaya Hai. Ab Chalis Ka Adad Pura Ho Jaane Ke Bad Hum Ek Aisi Hadees Naqal Kar Rahe Hai Jis Ke Alfaaz Sabiq Tamaam Ahadees Se Mukhtalif

Hai Aur In Sha Allah Aywaan E Munkirin Me Zalzala Barpa Kar Dege.

Yani Islam Em Koi Shakhs Abubakar Aur Umar Se Pakiza Tahir Aur Afzal Paida Nahi Huwa (Dehlmi, Ibn Asakir, Kanzul Umaal Jild 11 Safah 259).

Ab Bataye Khilafat To Boht Baad Ki Chiz Hai, Yeh To Madarзад Afzal Hai. Balke Unki Afzaliyat Ke Charche Adyaan E Sabiqā Me Maujud Hai. Hazrat Zubair Bin Mua'atam Radiallahu Ta'alah Anho Farmate Hai :

Yani

Jab Allah Ta'ala Ne Nabi Karim ﷺ Ko Maboos Farmaya Aur Aapki Nabuwat Makka Me Zahir Hui To Main Sham Ke Mulk Me Gaya. Raste Me Jab Me Busra Pohcha To Mere Pass Isaiyo Ki Ek Jamaat Aayi. Unhone Mujh Se Kaha Kya Tum Ahl Haram Se Ho ? Maine Kaha Han. Unhone Kaha Kya Tum Us Aadmi Ko Pehchante Ho Jisne Tum Me Nabuwat Ka Dwa Kia Hai ? Maine Kaha Haan. Unhone Mera Hath Pakada Aur Apne Ibadat Khane Me Le Gaye Jisme Tarashi Hui Suratein Aur Tasawir Thi. Unhone Kaha Kya Tum In Taswiro Me Se Us Nabi Ki Taswir Ko Pehchan Sakte Ho Jo Tumhari Taraf Bheja Gaya Hai. ? Maine Dekha To Mujhe Aap ﷺ Ki Taswir Nazar Nahi Ayi. Maine Kaha Inme Wo Taswir Maujud Nahi. Wo Mujhein Us Se Bade Ibadat Khane Me Le Gaye. Usme Pehle Se Bhi Zayda Taswirein Maujud Thi. Unhone Kaha Yaha Dekho Kya Tumhe Unki Taswir

Nazar Ati Hai ? Maine Dekha Shuru Kia To Rasoolallah ﷺ Ki Taswir Mujhe Nazar Aa Gayi. Sath Hi Hazrat Abubakar Ki Taswir Bhi Is Tarah Bani Hui Thi Ke Unhone Rasoolallah ﷺ Ke Qadmo Ko Pakda Huwa Tha. Unhone Mujh Se Puchha Kya Tumhe Inki Taswir Mili ? Maine Kaha Haan. Maine Socha Me Unhe Nahi Batauga Jab Tak Main Unka Khayaal Malum Na Karlu. Unhone Ungali Rakh Kar Kaha Kya Yahi Wo Nabi Hai ? Maine Kaha Allah Ki Qasam Main Gwahi Deta Hun Ke Yahi Hai. Unhone Kaha Jisne Unke Pao Pakde Hue Hai Use Pehchante Ho ? Maine Kaha Haan. Unhone Kaha Hum Gawahi Dete Hai Ke Yahi Tumhara Nabi Hai Aur Yeh Dusra Uske Bad Uska Khalifa Hai

(Al Wafa Safah 56,57, Al Riyaz Ul Nazar Safah 2220,221)

### **Note :**

Mohdeesin Ne Hadees Mafazalkum Abubakr Ko Hadees Marfuh Taslim Nahi Kia Magar Baz Sufiyan Ne Use Hadees Marfuh Aur Sahi Mana Hai Aur Farmaya Hai Yeh Hadees Is Mauju Par Nas E Sarih Hai Ke Sidiq E Akbar Tamaam Sahaba Se Afzal Hai

(Al Yawaqiyat Wal Jawahir Safah 437)

Iske Ilawa Al Riyaaz Ul Nazar Me Ek Hadees Ke Alfaaz Yeh Bhi Hai Ke

Jo Kuchh Allah Ne Mere Sine Me Dala Hai Maine Wo Sab Abubakar Ke Sine Me Undel Dia Hai.

Is Hadees Ko Mohdeesin Ne Mauju Qarar Dia Hai. Lekin Sufiyan Ka Is Hadees Ko Pazairayi Bakhshna Kam Az Kam Un Logo Ke Liye Zarur Lamha E Fikriyah Hai Jo Khilafat Zahiri Aur Wilayat Batani Ke Tazkire Chhedate Hai.

Chunache Wilayat Batani Ko Un Logo Se Behtar Samajne Wale Ek Azim Sufi Buzurag Hazrat Shaikh Faridudeen Atar Rehmtullah Allay Farmate Hai.

Har Che Haq , Az Baargah E Kibriyah Raikht Dar Sadr E Sharif E Mustafa

Aan Hama Dar Sina Sidiq Raikhat La Jurm La Badaz Wa Tahqiq Raikht

Tarjumah :

Har Wo Chiz Jo Kibriyah Ki Bargah Se Mustafa ﷺ Ke Sina E Aqdas Me Undeli Gayi Thi Wo Aap ﷺ Ne Sidiq Ke Sine Me Undel Di. Isme Koi Qabahat Nahi, Koi Shak Nahi Balke Yeh Nihayat Tahqiqi Baat Hai Ke Waqai Har Chiz Undel Di.

Sidiq Ki Nabi Se Mushabahat Aur Kaamil Fanaiyat

1 Bachpan Ke Sath Thay. Quraan Sidiq E Akbar Radiallahu Ta'alah Anho Ko Saani Ashnain (Nabi Ka Sani) Qarar Dia.

Hijrat Ki Raat Sidiq E Akbar Radiallahu Ta'alah Anho Ko Allah Karim Ne Nabi Karim ﷺ Ki Jaan Ka Muhafiz Muntakhib Farmaya. Jung E Badr Me Sab Log Maidan



Me Thay Jab Ke Sidiq E Akbar Arish E Badr Me Nabi Karim ﷺ Ki Jaan Ka Pehra De Rahey Thay.

2 Jab Nabi Karim ﷺ Par Pehi Wahi Nazil Hui To Aap ﷺ Ki Hausla Afzai Ke Liye Ummul Mominin Syeda Khadeejah Radiallahu Ta'alah Anha Ne Farmaya Ke Aapko Allah Hargiz Ruswa Nahi Karega. Aap Sulah Rehmi Farmate Hai, Gareebo Ka Bojh Uthhate Hai, Kisi Ko Khali Hath Nahi Lautate, Mehmaan Ka Ahtraam Farmate Hai, Humesa Ahl Haq Ka Sath Dete Hai  
(Bukhari Jild 1)

Hijrat Ke Waqt Yahy Alffaz Ibn Dagaana Ne Syedna Sidiq E Akbar Radiallahu Ta'alah Anho Ke Liye Istemaal Kiye Thay.  
(Bukhari Jild 1)

3 Sulah Hudaibiyah Ke Mauqa Par Nabi Karim ﷺ Ne Syedna Farooq E Azam Radiallahu Ta'alah Anho Se Farmaya Ke : Yani Main Allah Ka Rasool Hun Aur Main Uski Nafarmani Nahi Karta Wahi Mera Madadgar Hai, Tum Kisi Din Tawaaf Karne Zarur Aaogey. Iske Bad Jab Wo Sidiq E Akbar Ke Pass Gaye To Unhone Bhi Yahy Alfaaz Farmaye  
(Bukhari Jild 1 Safah 380)

4 Nabi Karim ﷺ Abubakar Ke Maal Ko Apne Zaati Maal Ki Tarah Istemaal Farmate Thay  
(Fazail Al Sahaba Jild 1 Safah 72)

Hijrat Ke Waqt Kufaar Ne Nabi Karim ﷺ Aur Sidiq E Akbar Radiallahu Ta'alah Anho Ko Pakadane Par Inaam Muqarar Kar Dia (Mustdark Al Haqim Jild 3 Safah 283)  
5 Nabi Karim ﷺ Ke Daur Me Kisi Adami Ne Apni Biwi Ko Ikthha Tin Talagein De Di. Aap ﷺ Jalaal Me Khade Ho Gaye Aur Farmaya : Yani Kya Allah Ki Kitaab Se Khela Jayega Jab Ke Main Tumhare Darmiyaan Maujud Hun ?

(Mishkaat Jild 2 Safah 284)

Jab Syedna Sidiq E Akbar Radiallahu Ta'alah Anho Ne Masnad E Khilaafat Sambhali To Murtdeen Ne Zakaat Ada Karne Se Inkaar Kar Dia. Us Par Aap ﷺ Ne Farmaya : Yani Kya Deen Me Naqis Waqeh Ho Jayega Jab Ke Main Zinda Maujud Hun. ?

(Mishkaat Sharif Safah 556) Nabi Karim Aur Sidiq E Akbar Radiallahu Ta'alah Anho Dono Ke Alfaaz Me Mushabahat Ko Mehsus Farmaye. Imaan Ki Nigah Is Natije Par Pohchegi Ke Syedna Sidiq E Akbar Radiallahu Ta'alah Anho Fana Fil Rasool Ke Muqaam Par Faaiz Thay.

6 Jab Mehboob Karim ﷺ Ka Wisaal Huwa To Abubakar Sidiq Radiallahu Ta'alah Anho Ne Elaan Kara Dia Ke Rasoolallah ﷺ Ke Jime Jis Kis Ka Qarz Ho Ya Aap ﷺ Ne Kisi Se Wada Farmaya Ho To Wo Mere Pass Aa Jaye, Main Wo Qarz Ada Kar Duga Aur Wada Wafa Kar Duga

(Bukhari Jild 1 Safah 443)

7 Sidiq E Akbar Radiallahu Ta'alah Anho Ke Yeh Alfaaz Sunke Paani Se Likhne Ke Qabil Hai Ke Yani Mujh Se Wo Kaam Nahi Chhut Sakta Jise Nabi Karim ﷺ Karte Rahe

(Bukhari Jild 1 Safah 435)

Yahi Wajh Hai Ke Aap ﷺ Se Jis Sahabi Radiallahu Ta'alah Anho Ne Bhi Jaish Isama Ki Rawanagi, Munkirin E Zakaat Se Qataal Aur Baag E Fidaq Jaise Mamalaat Ke Bare Me Baat Ki, Aapne Yahi Jawaab Dia Ke Nabi Karim ﷺ Ke Tariqe Par Gamzaan Rahna Aur Meri Majburi Hai.

8 Syedna Abubakar Sidiq Radiallahu Ta'alah Anho Ko Huzur ﷺ Ki Rehmatul Lil Alamin Se Is Qadr Faiz Mila Tha Ke Sahaba E Kiram Ne Aapka Naam الا واه Rakh Dia Tha. Yani Panahgah.

(Al Asabah Jild 2 Safah 1091, Sawaiq Ur Muhrqa Safah 85)

9 Allah Karim Jal Majda Ne Apne Habib Karim ﷺ Ki Shaan Me Farmaya Yani Aey Mehboo Anqarib Aapka Rab Aapko Itna Dega Ke Aap Razi Ho Jayege

(Al Duha :5) Aur Syedna Sidiq E Akbar Radiallahu Ta'alah Anho Ke Bare Me Farmaya Yani Anqarib Wo Razi Ho Jayega (Al Lail 21)

10 Aakhri Waqt Me Wasiyat Farmayi Ke Mujhein Huzur Ki Tarah Kafan Dia Jaye (Mustdark Jild 3 Safah 281)

Huzur ﷺ Jitani Hi Umar Payi Aur Aap ﷺ Ke Pass Hi Dafan Hue.

11 Fateh Makka Ke Mauqa Par Bhuto Ko Girane Ke Liye Nabi Karim ﷺ Syedna Ali Murtaza Radiallahu Ta'alaha Anho Ke Kandho Par Sawaar Hue. Hazrat Ali Aapko Le Kar Uthha Gaye. Nabi Karim ﷺ Ne Unhe Kamzor Paya To Farmaya Bethh Jao. Aap Nichein Utar Aaye Aur Hazrat Ali Ko Farmaya Ke Mere Kandho Par Bethh Jao. Aap ﷺ Hazrat Ali Ko Lekar Uthh Gaye. Hazrat Ali Farmate Hai Ke Mujhein Khayal Aa Raha Tha Ke Agar Me Chaho To Asman Ko Hath Laga Sakta Hun

(Al Sunan Al Kubra Al Nasai Jild 5 Safah 142)

Subhan Allah. Is Hadees Me Maula Ali Ki Kaisi Pyaari Fazilat Aur Azim Aizaz Mazkur Hai. Tuf Hai Khawarij Par Jo Bugz E Ali Me Jale Ja Rahe Hai. Is Jara Sidiq E Akbar Ke Kandho Ki Himmat Ka Bhi Andaza Kijiye. Hijrat Ki Raat Sidiq E Akbar Radiallahu Ta'alah Anho Ne Mehboob Karim ﷺ Ke Qadmo Ke Nishaan Chhupane Ke Liye Aapko Apne Kandho Par Uthha Liya Aur Gaar Ke Muh Par Laa Utara

(Al Wafa Safah 237) Tuf Hai Rawafiz Par Jo Bar E Nabuwat Ke Muthmal Ki Himmat Ka Inkaar Kar Rahe Hai.

## **Maula Ali Karamullah Waz Ul Karim Ke Irshaadat**

1 Hazrat Muhammad Bin Hanfiya Radiallahu Ta'ala Anho Farmate Hai Ke Maine Apne Walid Majid Syedna Ali Murtaza Radiallahu Ta'ala Anho Se Puchha :

Nabi Karim ﷺ Ke Bad Tamaam Logo Se Afzal Kon Hai ? Farmaya Abubakar.

Maine Arz Kia Unke Baad Kon Hai ? Farmaya : Umar. Maine Socha Ke Iske Bad Aap Usman Ka Naam Lege. Maine Sawal Ka Pairaya Badal Kar Arz Kia Umar Ke Bad Aap Hoge ? Farmaya Main To Mehaj Musalmano Me Se Ek Musalmaan Hun

(Bukhari Jild 1 Safah 518, Abu Dawood Jild 2 Safah 288)

Ek Hadees Me Hai Ke Aap Radiallahu Ta'ala Anho Ne Farmaya Sab Se Afzal Abubakar Hai, Phir Umar, Phir Usmaan Phir Main (Al Riyaaz Ul Nazr Jild 1 Safah 57)

2 Hazrat Abdullah Ibn Abbas Radiallahu Ta'al A Anhuma Farmate Hai Ke Jis Din Hazrat Umar Farooq Radiallahu Ta'ala Anho Ka Wisal Huwa To Aapka Jism E At'har Char Payi Par Rakha Tha Aur Log Aapke Liye Duayein Kar Rahe Thay. Ek Aadami Mere Piche Se Aya Aur Mere Kandhe Par Apni Kohnei Rakh Ke Kahne Laga Aey Umar Allah Tujh Par Raham Karey. Mujhe Ummid Thi Ke Allah Tujhein Ter Dono Yaro Se Mila Dega. Aksar Rasoolallah ﷺ Se Suna Karta Tha Ke Main Aur

Abubakar Aur Umar Ikathhay Thay. Maine, Abubakar Aur Umar Ne Is Tarah Kia. Main Aur Abubakar Aur Umar Gaye. Yeh Batein Mujhein Yaad Aati Thi Aur Main Sochta Tha Ke Allah Ta'ala Umar Ko Un Dono Se Zarur Mila Dega. Hazrat Ibn Abbas Radiallahu Ta'ala Anho Farmate Hai Ke Maine Pichhe Palat Kar Dekha To Wo Ali Ibn Abi Talib Thay Karamullah Wz Ul Karim (Bukhari Jild 1 Safah 519, Musnad E Ahmad Jild 1 Safah 140)

3 Syedna Ali Murtaza Karamullah Wz Ul Karim Farmate Hai Ke Rasoolallah ﷺ Ne Farmaya : Abubakar Aur Umar Jannat Ke Burdho Ke Sardar Hai Khawah Awal Ho Ya Aakhirin , Siwa E Ambiyah Aur Rasoolo Ke. Aey Ali Jab Tak Yeh Dono Zinda Hai Unhe Yeh Baat Na Batana.

(Musnad Ahmad Jild 1 Safah 100, Tirmizi Jild 2 Safah 207, Ibn Majah Safah 10)

4 Hazrat Ali Sher E Khuda Karamullah Wz Ul Karim Ne Farmaya Ke Rasoolallah ﷺ Ke Bad Tamam Logo Se Afzal Abubakar Hai Aur Abubakar Ke Bad Sab Se Afzal Umar Hai

(Ibn Majah Safah 11, Musnad Imaam Ahmad Jild 1, Safah 159, Ibn Abi Shaiba Jild 8 Safah 574)

Yeh Hadees Maula Ali Radiallahu Ta'ala Anho Se Tawatir Ke Sath Manqul Hai. Zahbi Allairehma Ne Likha Hai Ke Ye Baat Aap ﷺ Se Jam E Gafir Ke Zariye

Tawatir Ke Sath Manqul Hai. Iske Bad Zahbi Ne Iski Tamaam Asanid Ko Khol Khol Kar Bayan Kia Hai. Aur Iske Riwayat Karne Walo Ki Tadad 80 Se Zayda Batayi Hia

(Sawaiq E Muhriqa Safah 60)

5 Hazrat Ali Aur Zubair Radiallahu Ta'ala Anuma Farmate Hai Ke Hum Log Rasoolallah ﷺ Ke Bad Abubakar Ko Khilafat Ka Sab Se Zayda Haqdar Samjate Thay Iski Wajh Yeh Thi Ke Wo Sahib E Gaar Aur Saani Ashneen Thay. Aur Hum Aapke Sharf Aur Azmat Ko Jante Thay. Rasoolallah ﷺ Ne Apni Maujudagi Me Unhi Logo Ko Namaz Padane Ka Hukm Dia Tha.

Yeh Hadees Sahi Hai

(Mustdark Jild 3 Safah 283)

Zarbe Haideri Safah 61,62,63

(6) Syedna Ali Murtaza Radiallahu Ta'ala Anho Farmate Hai Ke Mujhein Us Zaat Ki Qasam Hai Jisne Daane Ko Phard Kar Poda Nikala Aur Ek Jare Se Insaan Ko Paida Kia, Agar Rasoolallah ﷺ Ne Mujhein Khalifa Muqrar Kia Hota To Main Aapke Farmaan Ki Khatir Jihad Karta. Agar Mere Pass Talwar Na Hoti To Apni Chadar Se Hi Mukhalifin Par Hamla Kar Deta Aur Abubakar Ko Mimber E Rasool ﷺ Ki Ek Sidhi Bhi Na Chadane Deta. Lekin Aap ﷺ Ne Mere Martabe Aur Abubakar Ke Martabe Ko Khub Samj Kar Faisla Dia Aur Farmaya

Abubakar Khade Ho Jao Aur Logo Ko Namaz Padao. Aapne Mujhe Namaz Padaane Ka Hukm Nahi Dia, Lihaja Rasoolallah ﷺ Jis Shakhs Ko Humari Deeni Paishwa Banane Par Razi Hai, Hum Use Apna Duniawi Paishwa Banane Par Kyon Na Razi Ho. (Sawaiq E Muharaqa Safah 62)

Maula Ali Karamullah Wz Ul Karim Ke Is Irshad E Girami Se Wajeh Ho Gaya Ke Syedna Abubakar Sidiq Radiallahu Ta'ala Anho Ko Khilafat Zahiri Milne Se Pehle Hi Deen Ka Paishwa Bana Dia Gaya Tha. Wilayat Batani Yani Deen Ki Siyadat Aur Khilafat Zahiri Yani Dunia Ki Siyadat Dono Chizein Maula Ali Ne Sidiq E Akbar Ke Haq Me Juda Juda Taslim Farmayi Hai. Radiallahu Ta'ala Anhuma.

Ek Nihayat Hi Qabil E Tawaja Nukta Yeh Hai Ke Agar Bilfarz Nabi Karim ﷺ Ne Maula Ali Radiallahu Ta'ala Anho Ko Imamat Ke Musla Par Khada Kia Hota To Rawafiz Aur Tafzili Qayamat Barpa Kar Dete. Jara Chashm E Taswur Se Is Nukte Par Gaur Farma Lijiye. Shaan E Abubakar Nikharti Chali Jayegi Aur Ahl Sunnat Ki Sharafat Aur Aitdaal Acchi Tarah Wajeh Ho Jayega.

(7)

Jab Syedna Ali Murtaza Radiallahu Ta'ala Anho Zakhmi Ho Gaye To Logone Aap Se Arz Kia Ke Kisi Ko Hum Par Khalifa Muqrar Farma De. Farmaya Main Tumhe



Usi Tarah Chordh Kar Ja Rha Hun Jis Tarah Hume Rasoolallah ﷺ Ne Chordha. Humne Arz Kia Ya Rasoolallah Hum Par Khalifa Muqrar Farmaye. Aap ﷺ Ne Farmaya Agar Allah Ta'ala Ne Tum Me Bhalayi Dekhi To Khud Bakhud Tum Me Sab Se Achhe Aadmi Ko Muqrar Farma Dega. Hazrat Ali Ne Yeh Hadees Bayan Karne Ke Bad Farmaya : Allah Ne Abubakar Ko Hum Sab Se Behtar Jana Aur Use Hum Par Wilayat De Di.

(Mustdark E Hakim Jild 3 Safah 355)

(8) Syedna Ali Murtaza Karamullah Wajh Farmate Hai Ke Nabi Karim ﷺ Ne Farmaya Aey Ali Teri Misaal Aise Hai Jaise Isa. Unse Yahudiyon Ne Bugz Rakha Aur Unki Walida Par Ilzaam Laga Dia Aur Isaiyon Ne Mahabbat Rakhi Aur Unko Wo Martaba De Dia Jis Ke Wo Haqdar Na Thay. Phir Maula Ali Farmate Hai Ke Mere Bare Me Do Tarah Ke Aadmi Halak Ho Jayge. Ek Had Se Zayda Mahabbat Karne Wala Jo Meri Aisi Shaan Bayan Karega Jiska Main Haqdar Nahi. Dusra Mujhse Bugz Rakhne Wala Jise Meri Dushmani Mujh Par Bohtaan Lagane Par Aamada Karegi

(Musnad Ahmad, Mishkaat Safah 565)

(9)

Syedna Ali Murtaza Karamullah Wz Farmate Hai :  
"Mere Bare Me Do Tarah Ke Log Halak Ho Jayege. Ek Had Se Zayda Mahabbat Karne Wala Jise Yeh Mahabbat

Haq Se Dur Le Jayegi. Aur Dusra Mujh Se Bugz Rakhne Wala Jise Yeh Bugz Haq Se Dur Le Jayega. Mere Bare Me Darmiyani Rah Par Chalne Wale Hi Sahi Hoge. Humesha Bade Giroh Ki Pairwari Karo. Beshak Allah Ka Hath Jamaat Par Hai. Tafraga Bazi Se Humesha Bacho. Jamaat Se Alag Hone Wala Shaitaan Ka Shikar Ban Jata Hai Jis Tarah Akeli Bakri Rewad Se Bichhad Kar Bhediye Ka Shikar Ban Jati Hai.

(Nahajul Balaga Khutba Number 127 Matbuah Iraan )

(10) Hazrat Maula Ali Karamullah Wz Ul Karim Farmate Hai :

Yani Main Jise Paoga Ke Mujhe Abubakar Wa Umar Se Afzal Kahta Hai. Use Ilzaam Tarashi Ki Saza Ke Taur Par Asi (80) Korde Maruga

(Dar Qutani, Sawaiq E Muharaqa Safah 60)

Wajah Ho Gaya Ke Jo Log Maula Ali Ko Shaikhain Allayrizwaan Par Fazilat Dete Hai Maula Ali Khud Un Se Bezaar Hai. Yaha Yeh Nukta Yaad Rakhne Ke Qabil Hai Ke Ibne Saba And Company Ko Maula Ali Radiallahu Ta'ala Ango Ne Zinda Jala Dia Tha. Jab Ke Tafziliyo Ko Asi (80) Korde Marne Ka Faisla Suna Rahe Hai. Itane Bade Bade Iqdamaat Mehaj Kasre Nafs Qarar Nahi Diye Ja Sakte Balke Yeh Aap Radiallahu Ta'ala Anho Ke Tahqeeqi Faisale Hai.

Mohdees Abdul Razaq Rehamullah Ko Syedna Ali Murtaza Radiallahu Ta'ala Anho Se Boht Mahabbat Thi.

Lekin Chunacke Khud Maula Ali Ne Abubakar Aur Umar Ko Apne Se Afzal Qarar Dia Hai Lihaja Farmate Thay Ke Meri Is Se Bard Kar Badbakhti Kya Hogi Ke Ali Ki Mahabbat Ka Dawa Bhi Karu Aur Ali Ka Kahna Bhi Na Manu. Asal Alfaaz Yeh Hai

افضل الشيخين بتفضيل على اياهما على نفسه والا لهما

فضلتهما كفاي ورزدا ان احبه ثم اخالفه

(صواعق محرقة صفحہ 62)

Syedna Imaam Zainul Aabdeen Radiallahu Ta'ala Anho Se Kisi Ne Puchha Ke Rasoolallah ﷺ Se Sab Se Zayda Qarib Kon Tha. Aapne Farmaya Wahi Log Qarib Thay Jo Ke Aaj Bhi Qarib Hai. Aur Wo Dono Huzur Ke Pehlu Me Araam Kar Rahe Hai

(Musnad Ahmad Jild 4 Safah 96)

Quraani Aayat Ke Bad Un Beshumar Ahadees Me Bhi Sidiq E Akbar Radiallahu Ta'ala Anho Ke Khasais Gin Lijiye. Sirf Khasais To Kuja Quran Wa Sunnat Wa Aasar Me Sidiq E Akbar Radiallahu Ta'ala Anho Ke Liye Mandarja Zayl Sige Tafzil Ke Istemaal Hue Hai :

اعظم درجة (الحديد: 10) التقي (اليل: 17) خير

الناس (بخاری جلد 1 صفحہ 516) - اعلم

(بخاری، مسلم، مشکوٰۃ 546)، اعلم بالسنة (تاریخ

الخلفاء صفحہ 35)، اعلم بالانساب (اریاض النضرۃ  
جلد 156)، اشج (تاریخ الخلفاء صفحہ 32) الاواة  
(تاریخ الخلفاء صفحہ 49، صواعق محرقہ 58)،  
ارحم (ترمذی جلد 2 صفحہ 219)۔ اراف (مسدرک  
جلد 4 صفحہ 255)، امن الناس علی رسول اللہ ﷺ  
(ترمذی جلد 2 صفحہ 207)، افضل الامۃ (ابو داود  
جلد 2 صفحہ 288)، خیر الاولیسن ولا کرین  
(صواعق محرقہ صفحہ 76) احب الی رسول اللہ ﷺ  
(بخاری جلد 1 صفحہ 518)، احق بالامامة بعد  
رسول اللہ ﷺ (مسدرک حاکم جلد 3 صفحہ 283)  
صدیق اکبر، اکرم رضی اللہ عنہ۔

Hazrat Data Ganj Bakhsh Alaihirrahma Farmate Hai :  
Islam Ke Peer Aur Nabiyon Ke Baad Tamaam Insano Se  
Afzal

(Kashf Ul Mehjoob Safah 67)

Yani Sidiq E Akbar Ambiyah Allaysallam Ke Baad  
Tamaam Makhluqaat Se Aage Hai Aur Kisi Ke Liye Jaiz  
Nahi Hai Ke Unse Aage Qadam Rakhein

(Kashf Ul Mehjoob Safah 69)

Niz Hazrat Data Ashab Rehamullah Ne In Char Hastiyon Ka Zikr Isi Tartib Se Farmaya Hai Ke Sab Se Pehle Sidiq E Akbar, Phir Umar Farooq Phir Usmaan Gani Aur Phir Ali Murtaza Radiallahu Ta'ala Anhum.

Zarbe Haideri Safah 66

4 Hazrat Syedna Gaus E Azam Shaikh Abdul Qadir Jillani Quds Sira Farmate Hai :

Khulfa E Rashideen Ne Khilafat Bazor E Shamshir Ya Jabar Ke Jariye Hasil Nahi Ki Thi Balke Muhasireen Ko Fazilat Thi

(Guniytul Talibeen Safah 182)

Huzur Gaus E Azam Qids Sirah Ke Irshad Se Wajeh Ho Gaya Ke Fazilat Se Pehle Hasil Thi Aur Khilafat Bad Me Aata Hui.

Huzur Syedna Gaus E Azam Quds Sirah Aur Digar Ulma Ne Tasrih Farmayi Hai Ke Khulfa E Rashdeen Ke Bad Ashra Mubara Aur Ashab E Badr Afzal Hai

(Guniyatul Talabeen Safah 182)

Agar Afzaliyat Ba'aitbaar Tartib E Khilafat Hoti To Khulfa Ki Afzaliyat Ke Sath Un Hastiyo Ki Afzaliyat Ko Muqrun Karna Sahi Nahi Karna Nahi Sajta Tha.

Shaikh E Akbar Mohiyudeen Ibn Arabi Quds Sira Farmate Hai :

Jaanlo Ke Ummat E Muhammad ﷺ Me Koi Shakhs Aisa Nahi Hai Jo Abubakr Se Afzal Ho Siwa E Isa Allaysallam Ke

(فتحات مکیہ باب 93 کا مافی الیواقیت والجواهر صفحہ 438)

Is Ibarat Par Bhi Gaur Farmaye Agar Afzaliyat Se Murad Khilafat Jahiri Me Afzaliyat Ho To Phir Hazrat Isa Allaysallam Ka Istsna Bilkul La' Yani Ho Kar Rah Jayega.

(6)

Imaam Abdul Wahab Shai'arai Quds Sira Ne Surkhi Qayam Farmayi Hai

Is Baat Ka Bayan Ke Ambiyah Aur Mursalin Ke Bad Auliyah Muhammadi Me Sabse Afzal Abubakar Hai. Phir Umar Phir Usmaan Phir Ali Radiallahu Ta'ala Anhum

(اليواقيت والجواهر ص 437)

Is Surkhi Ke Alfaaz Par Gaur Farmaye. Al Afzal Ul Auliyah Almuhamadeen Ke Alfaaz Tafziliyo Ke Har Faurd Ki Jard Kaat Di Hai. Auliyah Ke Lafz Se Zahir Ho Raha Hai Ke Afzaliyat Ka Daar O Madar Khilafat Zahiriyah Ke Milane Par Nahi Balke Wilayat Muhammadi Par Hai. Is Unwaarn Ke Tahat Jo Kuch Imaam Allairehma Ne Likha Hai, Qabil E Mutalah Hai.

(7) Maruf Darsi Kitaab Aqaid Nasfi Me Hai Ke :  
Tamaam Ambiyah Ke Bad Sab Se Afzal Abubakar Sidiq Hai

(Sharah Aqaid Nasfi Safah 150)

Mujadeed E Alfsaani Rehamullah Farmate Hai Ke :  
Shaikhain Ki Afzaliyat Baqi Ummat Par Qatai Hai, Iska Inkaar Wahi Kar Sakta Hai Jo Jahil Ho Ya Mut'asab Ho

(Maktubaat Jild 2 Safah No.36)

(9) Humare Murshid Karim Qutub Ul Aqtaab Quds Faqih E Azam Hazrat Peer Sain Mufti Muhammad Qasim Mashwari Farmate Hai :

Isme Koi Shak Nahi Hai Ke Ahl Sunnat Wa Jamaat Ka Yahi Aqeedah Hai Ke Hazrat Abubakr Sidiq Radiallahu Ta'ala Anho Tamaam Sahaba Se Afzal Hai, Phir Hazrat Umar Farooq Radiallahu Ta'ala Anhuma. Hazrat Ali Karamullah Waz Ko Inse Afzal Samjana Gumrahi Aur Mazhab E Ahl Sunant Se Kharuj Hia. Isi Tarah Kisi Bhi Sahabi Bil Khusus Hazrat Ameer Muawiyah Radiallahu Ta'ala Anho Par Taan Karna Islam Par Jirah Hai Aur Nusus E Qataia Ke Inkaar Ke Mutradif Hai.

(10)

Hazrat Peer Mehar Ali Shah Sahab Golrdawi Allayrehma Farmate Hai.

Niyabat E Nabwi Ka Musthaq Wahi Shakhs Ho Sakta Hai Jiska Johar E Naqis Ambiyah Ke Johar E Nafis Ke Qarib Ho. Bas Use Surat E Khilafat (Yani Riyasat E Aama) Aur Manah Khilafat (Yani Qurb Ambiyah) Dono Ka Jameh Hona Chaiye Jaisa Ke Khulfa E Arba Allayhim Rizwan Thay.

Aagey Tafziliyo Ki Mazid Jardh Katate Hue Likhte Hai :

Albata Itna Farq Zarur Hai Ke Khulfa E Salsa Ke Zamana Me Surat E Khilafat Yani Riyasat Aama Aur

Ijtma E Muslimin Badarja Atam Maujud Tha. Aur Ahl Murtazawi Me Agar Che Ma'anh Khilafat Yani Qurb Nabwi Badarja Kamaal Tha Lekin Riyasat Aama Aur Ijtmah Muslimin Khulfa E Salsa Ke Daur Ki Tarah Na Tha

(Fatawa E Mehriyah Safah 145)

Fatawa E Mehriyah Ki Ibarat Ka Khulasa Yeh Hai Ke Tin Khulfa Ke Daur Me Khilafat Zahiri Aur Batani Dono Urooj Par Thi. Magar Khulfa E Rabah Ke Daur Me Batin To Maujud Rahi Magar Zahir Pehle Jaisa Na Raha.

(11) Hazrat Maulana As Shah Ahmad Raza Khan Rehamullah Likhte Hai :

Yeh Aqeedah Hamida Khawa Ameer Ul Mominin Maula Ali Karamullah Waz Ul Karim Se 80 Sahaba Wa Tabaeen Ne Riwayat Kia. Is Me Humari Hafil Kafil Kitaab

### مطلع القبر بنرين في ابانة العبرين

Hai Jisme Is Matlab Sharif Par Quraan Azim Wa Ahadees E Syed Ul Mursalin ﷺ Wa Aasar E Ahl Bait Kiram Wa Sahaba E Izam Wa Irshadat Ameer Ul Mominin Radiallahu Ta'ala Anhum Wa Nasus E Aima Wa Ulma Wa Aauliyah Arfa Qudsat Israarhum Se Dariyah Lahra Rahe Hai. Har Bacha Janta Hai Ke Ahl Sunnat Ki Tamam Kutub Me Afzal Ul Basr Bad Ul Ambiyah Abubakr Al Sidiq Hai. Agar Nihayat Saaf Din Me Kafe Dast Maidan Me Muh Par Aankhein Hote Hue



Thik Doper Ko Inkar Eaftaab Rawa Hai Iska Inkaar Bhi Usi Munkar Ka Samjanun Kar Sakta Hai.

(Fatawa E Razwiyah Jild 9 Safah 61)

(12) Saddrul Afzail Syed Naeemudeen Muradabadi Rehamullah Farmate Hai :

Ahl Sunnat Ka Is Par Ijma Hai Ke Ambiahyh Allaysallato Sallam Ke Bad Tamaam Alam Se Afzal Hazrat Abubakar Sidiq Hai, Unke Bad Hazrat Umar ,Unke Bad Hazrat Usman Aur Unke Bad Hazrat Ali Radiallahu Anhum.

Aage Farmate Hai Ibn Asakir Ne Hazrat Ibn Umar Radiallahu Ta'ala Anhuma Se Riwayat Ki Farmaya Hum Abubakar Wa Umar Wa Usman Wa Ali Ko Fazilat Dete Thay. Sardar E Akram رحمۃ اللہ علیہ Hum Me Tashrif Farma Thay (Sawanhe Karbala 18)

(13) Tafziliyon Ke Mazkura Bala Biddati Aur Gumrah Aqeede Ka Rad Karte Hue Hazrat Maulana Amjad Ali Sahab Allayrehma Raqam Taraz Hai :

Unki Khilafat Ba Tartib Afzaliyat Hai, Jo Indallah Afzal Wa Ala Tha Wahi Pehle Khilafat Pata Gaya. Na Ke Afzaliyat Batartib Khilafat Yani Afzal Wo Ke Jise Mulkdari Wa Mulk giri Me Zayda Saliqa Tha Jaisa Aajkal Sunni Banane Wale Tafzilie Kahte Hai. Yun Hota To Farooq E Azam Radiallahu Ta'ala Anho Sabse Afzal Hote

(Bahar E Shariat Hisa 1 Safah 38)

Tafziliyon Ka Aitraz Bhi Bar Bar Padiyeh Aur Bahar E Shariat Ki Yeh Ibarat Bhi Bar Bar Pade. Yeh Ibarat Tafziliyon Ke Muh Par Ek Zordaar Tamacha Hai Jisme Harf Ba Harf Inke Aqeede Ki Tardid Maujud Hai. Aur Unpar Sunniyat Ka Libada Utaar Kar Unhe Benaqaab Kar Gaya Hai.

(14) Hazrat Allama Mehmood Ahmad Razvi Rehamullah Farmate Hai Ke Aauliyah E Ummat Me Sab Se Afzal Sidiq E Akbar Hai Phir Farooq , Phir Usman Phir Ali Radiallahu Ta'ala Anhum  
(Deen E Mustafa Safah 212)

### Ijmah E Ummat

(1) Syedna Ibn Umar Radiallahu Ta'ala Anho Farmate Hai Ke Tamaam Sahaba Muhajirin Wa Ansar Allayrizwan Ka Is Baat Par Ijmah Hai Ke Nabi Karim ﷺ Ke Bad Is Ummat Me Sab Se Afzal Abubakar Sidiq Hai (Bukhari Jild 1 Safah 523, Abu Dawood Jild 2 Safah 288,)

قوله كنا نخير تصريح على الاجماع مرام الكام ص 46

(2) Hazrat Mula Ali Qari Rehamullah Syedna Ibn Umar Radiallahu Ta'ala Anho Se Naqal Karte Hai :  
Tamaam Muhajirin Aur Ansaar Ka Is Par Ijmah Hai Ke Is Ummat Me Sab Se Behtar Abubakr Hai Aur Umar Aur Usmaan  
(Mirqat Jild 11 Safah 334)

(3) Behqi Ne Imaam Shafai Allayrehma Se Tafzili Shaikhain Par Sahaba Wa Tabaeen Ka Ijmah Naqal Kia Hai

(Fatah Ul Bari Jild 7 Safah 13, Maram Ul Kalaam Safah 46)

Aur Isme Shak Bhi Koi Nahin. Kyon Ke Wo Log Bad Walo Ke Nisbat Ahadees Aur Fazail E Sahaba Ko Behtar Jante Thay. Mahabbat Me Sab Se Sachhe Thay Aur Sab Se Zayda Haq Ka Itbah Karte Thay. Unke Batil Par Mutfiq Ho Jane Ka Taswur Bhi Nahi Kia Ja Sakta.

(Maram Ul Kalaam Safah 46)

4 Imaam Sharfudeen Nawawi Rehamullah Farmate Hai Ispar Ahl Sunnat Ka Iteffaq Hai Ke Sahaba Me Sab Se Afzal Abubakar Hai Phir Umar

(Sharah Nawawi Jild 2 Safah 272)

5 Hazrat Syed Mer Abdul Wahid Bilgarmi Quds Sira Farmate Hai Ke Is Par Bhi Ahl Sunnat Ka Ijmah Hai Ke Nabiyon Ke Bad Dusri Tamaam Makhluq Se Behtar Hazrat Abubakr Sidiq Radiallahu Ta'ala Anho Hai. Unke Bad Hazrat Umar, Unke Bad Usman Zunurain Aur Unke Bad Ali Murtaza Radiallahu Anhum Hai.

(Sabeh Sanabil Safah 56)

Dusri Jagah

Yani In Charo Se Mahabbat Karna Bhalayi Hai Aur Shaikhain Ko Fazilat Dene Me Tere Anjaam Ki Behtari

Hai. In Charo Se Sachhi Mahabbat Rakh, Kuch Shaikhain Ki Fazilat Zayda Aur Agar Tere Dil Me Shaikhain Se Mahabbat Kam Hai To Samj Le Ke Teri Buniyad Rafz Me Mazbut Hoti Chali Ja Rahi Hai.

Jumla Sahaba E Kiram, Tabaeen, Tabeh Tabaeen Aur Tamaam Ulma E Ahl Sunant Ka Isi Par Ijmah Hai Aur Yahi Ijmah Aglo Aur Pichhalo Ki Kitabo Me Likha Huwa Aur Shaya Huwa Hai

(Sabeh Sanabil Safah 61)

6 Hazrat Allama Jalaludeen Suyuti Allairehma Farmate Hai :

Ahl Sunnat Ka Is Par Ijmah Hai Ke Rasoolallah ﷺ Ke Bad Tamaam Logo Me Afzal Abubakr Hai, Phir Umar, Phir Usman Phir Baiq Ashara Mubashra ,Phir Bali Ahl Badr, Phir Bali Ahl Ohad, Phir Baqi Ahl Bait Rizwan, Phir Baqi Sahaba. Abu Mansur Bagdadi Ne Bhi Isi Tartib Par Ijmah Naqal Kia Hai

(Taarikh E Khulfa Safah 37)

Allama Suyuti Allairehma Ne Na Sirf Afzaliyat Shaikhain Par Ijmah Naqal Kia Hai Balke Tamaam Sahaba Me Tafazil Ki Tartib Par Bhi Ijmah Naqal Kia Hai. Ab Farmaye Agar Afzaliyat Khilafat Ki Tartib Par Mamul Hai To Phir Ashra Mubashra, Badri, Ohadi Aur Digar Tamaam Sahaba Allayrizan Kaha Se Farahim Karoge ? Insaaf Bayad.

7 Allama Ibn Hajjar Makki Allairehma Farmate Hai Ke Shaikhain Ki Afzaliyat Par Puri Ummat Ka Ijmah Hai. Agar Koi Puchhe Ke Puri Ummat Ke Pass Is Ijmah Ki Kya Buniyad Hai ? To Main Kahta Hun Ke (Buniyad To Quraan Aur Beshumar Ahadees Main Maujud Hai Lekin) Ijmah Bazat E Khud Har Shakhs Par Hujjat Hai. Khawa Uski Buniyad Malum Ho Ya Na Ho. Isliye Ke Allah Ta'ala Ne Is Ummat Ko Gumrahi Par Mutfiq Hone Se MehfuZ Rakha Hai. Is Mauju Par Quraan Ki Ayat Badi Wajeh Hai Ke

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ

جهنم وساءت مصير 1

Phir Afzaliyat Ki Is Tartib Ka Lihaaj Rakhte Hue Unhe Khilafat Ka Haqdar Bhi Thhehraya Gaya Hai

(صواعق محرقة صفحہ 59)

Allama Ibn Hajjar Makki Allairehma Ki Ibarat Se Wajeh Ho Gaya Ke Khulfa E Salsa Ki Afzaliyat Pehle Sabit Thi Aur Usi Fazilat Ki Tartib Par Unhe Khilafat Milti Gayi.

Yahi **جهنم** و نصله Wali Ayat Ki Waeed Dikha Ke Hum Tafziliyo Par Sawaal Karte Hai Ke Tafzili Shaikhain Ke Aqeede Par Kisi Ne Jahannum Ki Waeed Nahi Sunai Jabke Maula Ali Radiallahu Ta'ala Anho Ko Afzal Manane Walo Ko Yeh Ayat Suna Kar Jahannum Se Daraya Ja Raha Hai. Farmaye Ihtiyaat Ka Taqaza Kaha Hai ?

8 Hazrat Mula Ali Qari Makki Rehmullah Farmate Hai : Sidiq E Akbar Awalīn Wa Aakhirīn Tamaam Aauliyah Se Afzal Hai, Aur Ispār Puri Ummat Ka Ijmā Hai, Yaha Rawafiz Ki Mukhalifat Ki Koi Auqaat Nahi, Aap Radiallahu Ta'ala Anho Ko Nabi Karim ﷺ Ne Khud Namaz Me Apna Khalifa Muqrar Farmaya Jis Se Mukmal Haq Aur Sidq Ke Sath Aapki Khilafat Paaya Sabut Ko Pohch Gayi

(Sharha Fiqah Akbar Safah 61)

Mula Ali Qari Allairehma Ki Ibarat Kayi Wujū Se Tafzilyon Ke Liye Mohlak Hai. Afzaliyat E Sidiq E Akbar Puri Ummat Ka Ijmā Hai, Afzaliyat Ka Taluq Wilayat Se Na Ke Siyasat Se, Afzaiya Al Auliyah Min Awlin Wa Akhirin Ke Alfaaz Jo Iywaan Raafziyat Me Zalzala Barpa Kar Rahe Hai, Wilayat Me Afzaliyat Ka Inkar Karne Walo Ko Raafzi Kahna Namaz Me Ikhtlaaf Ko Isthaaq Khilafat Ki Dalil Banana, Khalifa Ke Sath Haqan Wa Sadqan Ke Alfaaz Istemaal Karna Jo Siyasat Aur Wilayat Ki Tafriq Ke Parkhche Uda Raha Hai, Yeh Sab Khubiayh Is Ibaarat Me Baik Waqt Maujud Hai.

9 Hazrat Shah Waliullah Mohdeesh Delvi Alairehma Farmate Hai Ke Sahaba E Kiram Allai Rizwaan Ne Khalifa Ke Intkhaab Ke Waqt Sidiq E Akbar Radiallahu Ta'ala Anho Ke Intkhab Ke Waqt Sidiq E Akbar Ke Haq Me

خير الامه، افضل الناس، احق بالخلافة اور احق بهذا

الامر

Ke Alfaaz Istemaal Farmaye Aur Aap Radiallahu Ta'ala Anho Ko Fuqah Sahaba Ne Afzal E Ummat Qarar Dia Aur Isi Afzaliyat Ki Bina Par Unko Khilafat Ka Haqdar Qarar Dia. Baqi Tamaam Sahaba Ne Is Par Sukut Farmaya Aur Taslim Kar Liya Yun Afzaliyat E Sidiq E Akbar Par Sahaba Ka Ijmah Munqid Ho Gaya. Yeh Sari Behas Hazrat Shah Wali Ullah Mohdeesh E Dehlvi Allairehma Ne Apni Kitaab

Izalatul khufa Jld 1 Safah 311 Par Likhi Hai.

Aagey Farmate Hai Ke Millat E Islamiyah Me Afzaliyat E Shaikhain Ka Masla Qatayi Hai. Aur Farmate Hai Ke Tamaam Ahadees Ka Mutlah Karne Ke Bad Main Is Natije Par Pohcha Hun Ke Shaikhain Ki Afzaliyat Ka Daromadar Char Khaslato Par Hai. Awal Me Sidiq Aur Shaheed Jaise Buland Tarin Rutbe Par Faiz Hona. Daum Nabi Karim ﷺ Ki Madad Karna, Islam Ki Tarweej Dena Aur Gurbat Ke Dino Me Amn Alnaas Ali Abubakar Ka Misdaq Thhehrana Aur Islam Ki Izzat Jo Umar Ka Khasa Hai. Saum In Do Hastiyo Ke Hath Se Un Kamo Ka Mukmal Hona Jo Nabuwat Ka Matlub Aur Maqsud Hote Hai Aur Aap Ka In Do Hastiyon Ke Bare Me Mukhtlif Khawaab Dekhna. Chahrum Akhirat Me In Hastiyon Ke Darjaat Ki Bulandi Aur Unka Jannati Burdho Ka Sardaar Hona, Buland Tarin Mahlaat Me Thheharna, Sab Se Pehle Uthna, Sidiq Ke Liye Tajjali Khass, Umar Ke Liye Mua'anaqa Haq

Jild 1 Safah 302

10 Ala Hazrat Maulana Shah Ahmad Raza Khan Bareilvi  
Allairehma Farmate Hai :

Jana Jisne Jana Aur Falah Paayi Agar Mana Aur Jisne  
Na Jana Wo Ab Jaane Ke Hazrat Syed Ul Mominin  
Imaam Ul Mutaqin Abdullah Ibn Usmaan Abi Bakar  
Sidiq E Akbar Wa Janaab Ameer Ul Mominin Imaam Ul  
Aabideen Abu Hafs Umar Ibn Khataab Farooq E Azam  
Radiallahu Ta'ala Anhuma Wa Arduhuma Ka Jaan  
Maula Al Mominin Imaam Abul Salehin Abul Hasan Ali  
Ibn Talib Murtaza Assadullah Karamullah Wz Ul Karim  
Tamaam Sahaba E Kiraam Rizwaanullah Ta'ala  
Allayhim Ajmaeen Se Afzal Wa Behtarin E Ummat  
Hona Aqeedah Ijmayiah Hai  
(Matlah Qul Qamrain Safah 67)

Ijmah E Umamt Ke Hawale Se Humne Sirf Sad Ibaraat  
Paish Karne Ka Iktfa Kia Haiwarna Abhi Mazid Ibaarat  
Maujud Hai.

### **Nukta**

Sharah Maqasid Ki Ibaarat Dar Asal Yeh Ibaarat  
Khatnain Me Bahami Tafzili Par Likhi Gayi Hai Aur  
Usne Afzaliyat Ko Khilaafat Ki Tartib Par Mamul Karne  
Walo Ki Jardh Nikaal Ke Rakh Di Hai. Saniyan Is  
Ibaarat Me Sirf Qata'aiyat Ki Nafi Ki Gayi Hai Imtinah  
Ki Nafi Nahi Ki Gayi. Salsan Yeh Qaul Imaam Ul  
Harmain Ka Hia Jabke Imaam Ul Aqaid Al Hasan  
Ash'hari Allayrehma Qat'aiyat Ke Qayl Hai. Rabi'an



Hum Puchhe Hai Ke Is Se Fazil Ki Imaamat Ka Imtinah  
Kaise Sabit Huwa ?

Khilaafat Milane Se Pehle Hi Shaikhain Ka Puri Ummat  
Se Afzal Hona Sarih Ahadees Ki Roshani Me Aap Pardh  
Chuke Hai. Isi Afzaliyat Ki Bina Par Un Hastiyon Ko  
Khilaafat Bhi Ata Hui. Chunache Sahi Bukhari Me Hai  
Ke Syedna Farooq E Azam Ne Sidiq E Akbar Radiallahu  
Ta'ala Anhuma Ko **سیدنا و خیرنا و احبنا الی رسول اللہ ﷺ**  
Kah Kar Khilafat Ka Haqdaar Sabit Kia  
(Bukhari Jild 1 Safah 518)

Khud Maula Ali Karamullah Wz Ul Karim Farmate Hai  
Ke Allah Ne Abubakar Ko Humse Behtar Jana Aur Unhe  
Hum Par Wilayat De Di  
(Mustdark Jild 3 Safah 355)

Guniyatutalibin Ke Alfaaz Ke Ma'asareen Par Unko  
Fazilat Hasil Thi  
(Safah 182)

Imaam Shafai Ka Farmana Ke Rasoolallah **ﷺ** Ke Bag  
Log Sakht Pareshaani Me Thay Aur Asman Ke Chhat Ke  
Nichhe Abubakar Se Behtar Sakhs Unhe Muyasar Na  
Aya To Apni Gardane Unke Hawale Kardi.  
(Tarikh Ul Khulfa Safah 54)

Sawaiq E Muhariqa Ke Alfaaz Ke Afzaliyat Ki Isi Tartib  
Ka Lihaaj Rakhte Hue Unhe Khilafat Ka Haqdar Bhi  
Thhehraya Gaya  
(Safah 59)

Mirqaat Ke Alfaaz Ke

فاذا ثبت هذا فقد ثبت استحاق الخلافة

(Jild 1 Safah 334)

Izalatul Khufa Ke Alfaaz Ke Khilafat Ke

بایستدلال کروند بر استخلاف

(Jild 1 Safah 311)

Matlab Ul Qamrain Me Fazil Barelvi Ke Alfaaz Ke  
Khilafat Sidiq Bar Banaye Tafzil Thi

(Safah 86)

Fatawa Mehriyah Ke Alfaz Ke Niyabat E Nabwi Ka  
Musthaq Wahi Shakhs Ho Sakta Hai Jiska Jo Har E Nafs  
Ambiyah Ke Qarib Ho

(Safah 145)

Bahar E Shariat Ke Aflaaz Unki Khilafat Tartib E  
Afzaliyat Hai

(Jild 1 Safah 38)

Yeh Tamaam Ibarat Gaur Se Pardh Lijiye. Mohqeeqin  
Ne Inteha Darja Tak Wazahat Kardi Hai Ke Shaikhain  
Na Sirf Afzal Hai Balke Khilaafat Me Muqdam Hone Ki  
Illat Bhi Afzaliyat Hai.

Niz Yeh Kahna Ke Farq Nahi Un Charo Me Ya Yeh  
Kahna Ke Hum Kon Hote Hai Unka Rutba Mutaen  
Karne Wale, Aisi Batein Mehaj Shayari To Kahla Sakti  
Hai Magar Un Ka Tahqeeq Aur Islami Aqeede Se Koi  
Taluq Nahi. Un Hastiyon Ke Rutbe Humane Mutaen

Nahi Kiye Balke Quraan, Sunnat Aur Ijmah Se Muta'een Hue Hai.

Zarbe Haideri 74

## **Tafziliyon Ke Sawaalat Ke Jawaabaat** **Tafziliyon Ka Pehla Sawaal**

Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ki Fazilat Faraiz E Khilafat, Iqamat E Deen Aur Ummat Ki Jimedariyon Se Mutliq Hai. Aaima Ne Jo Tartib Bayaan Ki Hai Wo Khilafat E Zahiri Ki Tartib Par Qayam Hai

(القول الوثيق صفحہ 41)

**Jawaab :** Awalan Sahil Ko Itani Samj Bhi Nahi Hai Ke Khilafat Ki Tartib Me Afzaliyat Nahi Balke Awaliyat Kahna Durusat Hai.

Afzaliyat Ka Taluq Ruhani Darjaat Aur Wilayat Batani Se Hi Huwa Karta Hai Na Ke Khilafat Ki Tartib Se. Yahi Wajh Hia Ke Ulma Wa Sufiyah Ne Maula Ali Ko Wilayat Me Afzal Kahne Walo Ko Shia Qarar Dia Hai Kama Siyati Bayana.

Sanyan Nabi Karim ﷺ Ne Khulfa E Rashdeen Allayrizwan Ki Khilafat Zahiri Se Pehle Syedna Sidiq E Akbar Ko Musla E Imamat Par Khada Kar Dia Tha  
(Bukhari Jild 1 Safah 93)

Khilafat Zahiri Se Pehle Hi Farma Dia Tha Ke Mere Bad Abubakar Aur Umar Ki Pairawi Karna  
(Tirmizi Jild 2 Safah 207)

Khilafat Se Pehle Hi Farma Dia Tha Ke Abubakar Aur Ummat Jannati Burdho Ke Sardaar Hai  
(Tirmizi Jild 2 Safah 207, Iibn Majah Safah 10)

Khilafat Zahiri Se Pehle Hi Farma Dia Tha Ke Agar Main Kisi Ko Apna Khalil Banata To Abubakar Ko Apna Khalil Banata  
(Bukhari Jild 1 Safah 516, Muslim Jild 2 Safah 273)

Khilafat Zahiri Se Pehle Hi Farma Dia Tha Ke Mujhpar Tamaam Logo Se Zayda Ahsaanat Abubakar Ke Hai  
(Tirmizi Jild 2 Safah 207) Khilafat Zahiri Se Pehle Hi Farma Dia Tha Ke Meri Ummat Me Se Meri Ummat Par Sab Se Bada Reham Dil Abubakar Hai (Tirmizi Jild 2 Safah 219)

Khilafat Zahiri Se Pehle Hi Khulfa E Arba Ko Tamaam Nabiyon Aur Rasoolo Ke Bad Sab Se Afzal Qarar Dia Tha (Alshifa Jild 2 Safah 42)

Khilafat Zahiri Se Pehle Hi Rasoolallah ﷺ Ki Maujuadi Me Sahaba E Kiram Ka Is Baat Par Ijmah Tha Ke Is Ummat Me Nabi Karim ﷺ Ke Bad Sab Se Afzal Abubakar Hai Phir Umar Phir Usmaan Radiallahu Ta'ala Anhum (Bukhari Jild 1 Safah 523, Abu Dawood Jild 2 Safah 288)

Khilafat Zahiri Se Pehle Hi Aap ﷺ Ne Farma Dia Tha Ke Abubakar Se Behtar Shakhs Par Suraj Tuluh Nah Huwa  
(Majmah Ul Jawaid Jild 9 Safah 44)

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Salisan Maan E Aqaid Nasfi Me Hai Ke  
Yani Ambiyah Ke Bad Sab Se Afzal Abubakar Sidiq  
Phir Umar Farooq Phir Usman Junurain Phir Ali Mutraza  
Hai. Aur Unki Khilafat Bhi Isi Tartib Se Hai Radiallahu  
Ta'ala Anhum( Matan Aqaid Nasfi Safah 3)

Ab Farmaye Khulfa E Salsa Ki Afzaliyat Se Pehle  
Maujud Hai Ke Nahi ?

Rab'an Aima Ne Bhi Jo Tartib Bayan Farmayi Hai Wo  
Khilafat Zahiri Ki Tartib Par Nahi Balke Kasrat Sawaab,  
Itaqa,

اکرام اور عظم نفعاً للمسلمین و اسلام

Hone Ke Lihaaj Se Hai.

Allama Ibn Hajjar Makki Allairehma Likhte Hai Ke  
Yani Shaikhain Apne Siwa Har Kisi Se Sawaab Me  
Aage Hai, Islam Aur Ahl Islam Ko Nafah Pohchane Me  
Aagey Hai, Allah Ki Khasiyat Me Sab Se Aage Hai Aur  
Taqwa Me Sab Se Aage Hai. Is Par Ummat Ka Ijmah  
Hia Ke Isi Tartib Ke Sath Afzaliyat Ne Unhe Khilafat Ka  
Haqdar Bana Dia

(Sawaaq E Mohriqa Safah 59)

Hazrat Shaikh Abdul Haq Mohdeesh E Dehlvi  
Allairehma Farmate Hai :

Afzaliyat Se Muraad Kasrat E Sawaab Hai  
(Takmil Ul Imaan Safah 49)

Hazrat Mula Ali Qari Allairehma Farmate Hai :

Afzaliyat Se Murad Kasrat E Sawaab Hai  
(Sharah Fiqah Akbar Safah 63)

Allama Parharwi Farmate Hai : Mohqeeqin Ne Wazahat Ki Hai Ke Jis Fazilat Par Yaha Behas Ho Rahi Hai Is Se Muraad Kasrat E Sawaab Hai Yani Acche Aamal Ki Jaza. Yaha Nasbi Sharf Ki Baat Nahi Ho Rahi Warna Nabi Karim ﷺ Ke Shehzade Bhi Dusre Ambiyah Se Bad Jayege.

Yaha Zahiri Ibadat Ki Baat Bhi Nahi Ho Rahi Isliye Ke Sawaab Ibadato Ki Miqdar Ke Mutabiq Nahi Mila Karta. Aaj Hum Ohad Pahad Ke Barabar Sona Bhi Allah Ki Rah Me Kharch Kar De To Sahaba Ke Ek Ser Jau Ki Barabar Bhi Nahi Ho Sakta Jaisa Ke Hadees Sharif Me Iski Tasrih Maujud Hai. Is Me Raz Yeh Hai Ke Bhalayi Ka Daromadar Ikhlaas, Allah Ki Mahabbat Aur Daimi Huzuri Par Hai. Un Chizo Ka Taluq Aamal Ki Zahiri Miqdar Se Nahi Balke Batani Aur Ruhani Muqaam Se Hai. Isi Wajh Se Hazrat Abu Bakar Sidiq Ke Bare Me Yeh Farmaan Maujud Hai Ke Abubakra Tum Logo Se Namaz Roza Ki Kasrat Ki Wajh Se Aage Nahi Nikla Balke Us Chiz Ki Wajh Se Aage Nikla Hai Jo Uske Dil Me Saja Di Gayi Hai. Badi Wajeh Si Baat Hai Ke Kasrat E Sawaab Ke Bare Me Nabi Karim ﷺ Ke Siwa Koi Nahi Bata Sakta. Aur Is Me Aqal Aur Zahiri Manaqib Ka Koi Dakhal Nahi. Yeh Batein Achhi Tarah Samj Lo, Un Se Shia Ke Beshumar Shubhhat Hal Ho Jayege.

(نبراس صفحہ 299)

Hum Tafzilyon Se Puchhate Hai Ke Batao Ulma E Kiram Is Se Bad Kar Kon Se Lafz Ke Sath Tasrih Farmate Jis Se Tumhari Tasali Hoti ? Ek Sawa Yeh Bhi Puchhate Hia Ke Agar Afzaliyat Khilafat E Zahiri Ki Tartib Par Mamul Hai To Batao Ke Baz Logo Ne Maula Ali Ko Hazrat Usman Par Fazilat Kyon Di ? Is Takluf Ki Zarurat Hi Kya Thi ?

Khamsan Khilafat Ki Tartib To Ek Zahiri Taarikhi Haqiqat Hai Jiska Rawafiz Bhi Inkaar Nahi Karte. Is Iqrar Ke Bawajud Rawafiz Ne Maula Ali Ko Afzal Qarar Dia Hai. Zahir Hai Rawafiz Ki Murad Wilayat Me Afzaliyat Hai Aur Ahl Sunnat Ne Isi Afzaliyat Ki Tardid Ki Hai.

ابو بكر افضل الاوليا المحمدين وقالت الشيعة كثير

من المعتزلة الافضل بعد النبي ﷺ على ابن طالب

((اليواقيت والجواهر جلد 2 صفحہ 438))

Sadisan Nukta Ahbaab Gaur Farmaye, Agar Afzaliyat Se Murad Mehaj Khilafat Zahiri Me Afzaliyat Hoti Aur Wilayat Batani Se Iska Koi Taluq Na Hota To Mehaj Itani Si Baat Ke Liye Puri Ummat Ko Ediyah Uthha Uthha Kar Gawahiyah Dene Ki Kya Padi Thi ? Jumuah Ke Khutbaat Me Sidiq Akbar Ko Khair Ul Khalaiq Bad Almabiyah Kahne Aur Afzal Ul Sahaba Bil Tahqeeq Ki Sadaye Bulnad Karne Ki Kya Majburi Thi Aur Munkirin Ko Jahannum Ki Waeed Sunane Ki Kya Zarurat Thi Aur Daftaro Ke Daftar Kaale Karne Ka Kya Fayda Tha ?

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Samnan Hazrat Allama Ibn Hajjar Asqalani Rehamtullah  
Allay Ne Bukhari Sharif Ke Baab Fazal Abibakar Bad  
Al Nabi ﷺ Ke Tahat Likha Hia Ke Yani

Sidiq E Akbar Ki Afzaliyat Nabi Karim ﷺ Ke Bad  
Zamane K E Lihaj Se Nahi Balke Rutbe Aur Fazilat Ke  
Lihaj Se Hai. Hazrat Abubakar Sidiq Ki Afzaliyat Nabi  
Karim ﷺ Ki Hayat E Taiba Me Hi Sabit Thi  
(Fatah Ul Barih Jild 7 Safah 12,13)  
Baz Ulma Ne Likha Hai Ke

ترتيب الخلفاء الراشدين رضى الله عنهم اجمعين في

الفضل كترتيبهم في الخلافة

(شرح عقيدہ طحاوی صفحہ 485)

Mumkin Hai Tafzilyon Ne Aisi Ibarato Se Thokar Khayi  
Ho Aur Afzaliyat Ko Khilafat Ki Tartib Par Mamul Kar  
Dala Ho.

In Ibarato Ka Yeh Matlab Nahi Hai Ke Afzaliyat Ki Illat  
Khilafat Hai. Balke Ulma E Ikhtsar Ke Paish E Nazar  
Afzaliyat Aur Khilafat Me Se Ek Ko Bayan Karke Dusri  
Ko Kajlak Kah Dia Hai. Isliye Baz Ulma Ki Ibarat Iske  
Bar Aks Taqdim Wa Takhir Ke Sath Bhi Hia. Maslan  
Aqaid Nasfi Ke Matan Me Maujud Hai Ke

افضل البشر بعد نبينا ابو بكر ثم عمر عثمان ثم

على رضى الله عنهم و خلافتهم على هذا الترتيب ايضا

((صفحہ 3))



Is Ibarat Me Afzaliyat Pehle Aur Khilafat Bad Me Bayan Hui Hai. Malum Hota Hai Ke Humare Mukhalif Tafzili Ulma Ki Ibarat Ko Samjane Ki Salahiyat Bhi Nahi Rakhte Ya Phir Khub Laim Ki Kamil Taswir Hai.

Aakhir Itna Bhi Gaur Nahi Karte Ke Yahī Ulma Digar Muqamat Par Kya Likh Rahe Hai. Sharah Aqeedah Tahawiyah Ki Isi Ibarat Ke Agle Alfaaz Kia Hai Aap Unhe Kyon Hadap Kar Gaye Hai. Waha Likha Hai Ke

ولا بى بكر وعمر من المزية الى ان قال فى الصحيحين  
عن ابن عمر قال كنا نقول ورسول الله ﷺ حى الضل  
امة النبى بعده، ابوبكر ثم عمر ثم عثمان

Ab Bataye Aapne Agli Ibarat Padne Ki Zahmat Kyon Na Farmayi ? Zarbe Haideri 76 Ta 79

## Tafziliyo Ka Dusra Sawaal

Wilayat Baatini Man Kunto Maula Ke Jariye Hazrat Ali Radiallahu Ta'ala Anho Ko Ata Hui Sme Wahi Yakta Hai. Isi Wajh Se Wilayat E Kubra Aur Gausiyat E Uzma Ke Hamil Afraad Bhi Aap Radiallahu Ta'ala Anho Ki Aulad Me Se Hai.

Jawaab :

Awalan Hadees Man Kunto Maula Me Maula Ali Karamullah Waz Ul Karim Ki Zabrdast Fazilat Bayan Hui Hai

اللهم اجعلنا زمرته وفي من والاه

Magar Uske Jariyeh Wilayat Batani Ka Ata Hon Sahil Ka Apna Mufruz Hai. Is Hadees Ka Shaan E Ward Yeh Hai Ke Yaman Ke Gazwa Me Maula Ali Radiallahu Ta'ala Anho Ke Kuch Sathiyo Ko Aap Se Shikayat Hui. Hazrat Barida Radiallahu Ta'ala Anho Farmate Hai Ke Maine Nabi Karim ﷺ Se Is Shikayat Ka Izhar Kia. Uske Jawab Me Aapne Farmaya Ke

من كنت مولاة فعلى مولاة

Yeh Surat Haal Bata Rahi Hai Ke Yaha Maula Se Murad Dost Aur Mehboob Hai Aur Is Hadees Ka Wilayat Batani Se Koi Taluq Nahi.

ادھر المؤمنون ولہم منات بعضهم اولیاء بعض

Ki Nas Quran Me Maujud Hai.

Yani Tamaam Momin Mard Aur Aurateiin Ek Dusre Ke Maula Hai.

الذين يوتون الزكاة وهم راكعون

Ki Tafseer Me Imaam Baqir Radiallahu Ta'ala Anho Ka Farman Maula Ali Kebare Me Maujud Hai Ke Maula Ali Bhi Mominin Me Shamil Hai.

Ayat

ان الله هو مولاه وجبريل وصالح المؤمنين

Me Lafz Maula Ki Wazahat Maujud Hai Yani Beshak Allah Ta'ala, Jibrail Aur Tamaam Saleh Mominin Mere Mehboob Ke Maula Hai.

Hadees Pak Me Tamam Sahaba E Kiram Ke Bare Me Mehboob Karim ﷺ Ne Farmaya :

Jisne Unse Mahabbat Rakhi Pas Usne Meri Mahabbat Ki Wajh Se Unko Mehboob Jana Aur Jisne Unse Bugz Rakha Mere Bugz Ki Wajh Se Unse Bugz Rakha.

Khud Isi Hadees Me Alhum Alkh Se Wilayat Ka Mahfum Mutaen Ho Raha Hai Yani Aey Allah Jo Ali Ko Maula Banaye Tu Use Maua Bana Aur Jo Us Se Dushmani Rakhe Tu Use Apna Dushman Bana. Yaha Maula Ka Lafz Dushman Ke Muqabale Par Istemaal Huwa Hai. Jis Se Saaf Zahir Hia Ke Yaha Maula Ba'mani Mehboob Aur Dost Hai Na Ke Maula Ma'ani Aaqa.

Balke Is Se Bhi Bad Kar Muta'ad Riwayat Me Hai Ke

اللهم احب من احبه وايقض من ايقضه

Yani Aey Allah Jo Ali Se Mahbbat Rakhe Tu Us Se Mahabbat Rakh Aur Jo Us Se Bugz Rakhe Tu Us Se Bugz Rakh. Aur Baaz Riwayat Me Hai Ke

Aey Allah Jo Use Ruswa Karne Ki Koshish Akre Tu Use Ruswa Kar. Aur Baaz Riwayat Me Hai Ke Jo Uski Madad Kare Tu Uski Madad Kar. Is Tarah Ke Aflaz Me Tafseer Ki Intehai Kardi Gayi Hai.

Hadees Pak Me Hai Ke Nabi Karim ﷺ Ne Farmaya Aey Allah Apne Is Bande Abu Huraira Aur Uski Maa Ko Taaam Momino Ka Mehboob Bana De Aur Momino Ko Unka Mehboob Bana De.

Hazrat Abu Huraira Radiallahu Ta'ala Anho Farmate Hai ;

Koi Aisa Momin Paida Nahi Hoga Jo Mere Bare Me Sune Aur Mujh Se Mahabbat Na Kare Khawa Usne Mujhe Dekha Na Ho

(Muslim Jild 2)

Saniyan Maula Ali Mushkil Kusa Karamullah Waz Ul Karim Ki Wilaayat Aur Uski Rifa'ato Me Koi Shak Nahi. Magar Khulfa E Salsa Me Wilayat Batani Ki Nisbat Rafih Tar Hai. Aur Usme Unki Yaktai Bhi Shak Wa Shubah Se Bala Tar Hai.

Nabi Karim ﷺ Ne Farmaya :

Agar Main Kisi Ko Tanhai Ka Dost Banata To Abubakar Ko Banata. Isme Sidiq E Akbar Hi Yakta Hai Aur Sidiq Ki Yeh Yaktai Apko Nazar Kyon Nahi Aayi.

Sidiq Ka Laqab Asmano Se Ata Kiye Jane Me Sidiq Hi Yakta Hai Aur Sidiqiyat Wilayate Batani Ka Ala Tarin Rutba Hia. Sidiq Ki Yeh Yaktai Aapko Nazar Kyon Nahi Aayi.

Quraan Farmata Hai :

سَانِي اثْنَيْنِ اِذْهَبَا فِي الْغَارِ

Isme Sidiq E Akbar Hi Yakta Hai.

Jab Quraan Ne Hi Sidiq Ko Nabi Ka Sani Kah Dia To Sidiq Ki Yeh Yaktai Aapko Nazar Kyon Nahi Aayi ?

اِذْ يَقُولُ لِصَاحِبِهِ

Me Bhi Sidiq E Akbar Hi Yakta Hai Aur Yeh Laqab Quran Ne Kisi Dusre Sahabi Ko Nahi Dia. Sidiq Ki Yeh Yaktai Aapko Nazar Kyon Nahi Aayi ?

Rasoolallah ﷺ Ne Farmaya Ke Abubakar Se Behtar Shakhs Suraj Ne Nahi Dekha. Isme Sidiq E Akbar Hi Yakta Hai Aur Sidiq E Akbar Ki Yeh Yaktai Aapko Nazar Kyon Nahi Aati ?

Nabi Karim ﷺ Ne Unhe Khud Musala E Imaamat Par Khada Kia Aur Agar Kisi Dusre Ki Tajwiz Di Gayi To Aap ﷺ Ne La, La, La, Farma Kar Inkaar Kar Dia (Abu Dawood Jild2)

Aur

يَا بِي اللّٰهُ وَالْمُؤْمِنُونَ اِلَّا اَبَا بَكْرٍ

Ki Tasrih Farma Di Yani Abubakar Ke Siwa Kisi Ko Imaam Manane Se Allah Aur Uske Farishtein Inkaar Kar

Rahe Hai (Muslim Jild2 ) Isme Sidiq E Akbar Hi Yakta Hai. Sidiq Ki Yeh Yaktai Aapko Nazar Kyon Na Aayi ? Yani Meri Ummat Me Meri Umamt Par Sab Se Zayda Reham Karn Wala Abubakar Hai. Isme Mehboob Karim ﷺ Rehamtul Lil Alamin Ka Aks Apni Mukmal Aab O Taab Ke Sath Jalwa Figan Hai Isme Sidiq E Akbar Hi Yakta Hai. Sidiq E Akbar Ki Yeh Yaktayi Aapko Nazar Kyon Nahi Aayi ?

Nabi E Karim ﷺ Ne Farmaya Ke Mujh Par Tamaam Logo Se Jayda Ehsanaat Abubakr Ke Hai. Wahi Hai

امن الناس بر مولاي ما

Isme Wahi Yakta Hai. Sidiq Ki Yeh Yaktai Apko Nazar Kyon Nahi Aayi ?

Yeh Log Sidiq E Akbar Aur Maula Ali Radiallahu Ta'ala Anhuma Me Qadim E Islam Ka Muwazana Lekar Bethhe Gaye Magar Ulma Ka Yeh Likhna Ke Sidiq Ekbar To Sarkar Ke Elaan E Nabuwat Se Pehle Shaam Ke Tijarati Safar Ke Dauran Hi Imaan Le Aaye Thay. Us Waqt Maula Ali Radiallahu Ta'ala Anho Ki Wiladat Basa'adat Bhi Nahi Hui Thi. Isme Sidiq E Akbar Hi Yakta Hai. Sidiq Ki Yeh Yaktai Aapko Nazar Kyon Na Aayi ?

Aur Aakhir Me Yeh Bhi Farmaye Ke Mustdark Me Imaam Haim Allayrehma Ne Hadees Naqal Farmayi Hai Ke Abubakar Huzur ﷺ Ke Wazir Thay. Aap Unse Har Mamale Me Mashwara Lete Thay. Aap Islam Me Unke Saani Thay. Gaar Me Unke Saani Thay, Badar Ke Din

Arish Me Unke Saani Thay, Qabr Me Unke Saani Hai  
Aur Rasoolallah ﷺ Unse Aage Kisi Ko Nahi Samjate  
Thay.

Mustdark Al Hakim Jild 3)

Sidiq Ki Yeh Tamaam Yakyaiya Aapko Nazar Kyon Na  
Aayi ?

Ispar Puri Ummat Ka Ijmah Hai Ke Sidiq E Akbar  
Radiallahu Ta'ala Anhum Awalun Wa Akhireen Me Se  
Wilayat Me Sab Se Afzal Hai.

(Sharah Fiqah Akbar Safah 61)

Ain Mumkin Hai Ke Kisi Ki Rag E Rafziyat Bhadak  
Uthhe Aur Hum Par Maula Ali Ke Khasais Ke Inkaar Ka  
Ilzaam Laga De. Lihaja Hum Wajeh Kar Dena Chahte  
Hai Ke Maula Ali Ke Khasais Me Aal E Rasool ﷺ Ka  
Jad E Amjad Hona, Aqza Ul Sahaba Hona, Maula E  
Jamih Mominin Hone Ka Khususi Elaan, Khaibar Ke  
Din Janda Ata Hona, Masjid Sharif Me Janaabat Ki Halat  
Me Guzarne Ki Ijazat Ka Hona,

لَا يُودِي عَنِّي إِلَّا أَنَا وَ عَلِيٌّ كَا عَزَّازٍ، أَنْتَ يَمْنُزِلَةُ هَارُونَ

مِنْ مُوسَى

Wagera Shamil Hai. Balke Syedna Ibn Abbas Radiallahu  
Ta'ala Ne Aapke Khasais Ki Taadad Tera Batayi Hai.  
(Tibrani Ausat Jild 6 Safah 181)

Wamr Tafsila. Yeh Batein Aap Radiallahu Ta'ala Anho Ki Fazilat Ka Azim Sabut Hai Magar Afzaliyat Ka Sabut Nahi.

Lekin Aap Radiallahu Ta'ala Anho Ke Beshumar Fazail Aise Bhi Hai Jinhe Rawafiz Ne Aap Radiallahu Ta'ala Anho Ke Bana Kar Mashur Kar Dia Hai Aur Humare Bhole Sunni Bhi Tahqeeq Kiye Bagair Sar Marte Chale Jate Hai. Maslan Mashhur Kar Dia Gaya Hai Ke Sirf Aap Radiallahu Ta'ala Anho Hi Maulood E Kabba Hai. Halake Hakim Bin Hazaam Radiallahu Ta'ala Anho Bhi Kabba Me Paida Hue Thay

(Mustdark Al Hakim Jild 4, Al Kamaal Fi Asma O Rijaal Lisahab Al Mishkat , Wagera)

Isi Tarah Yeh Bhi Mashur Kar Dia Gaya Hai Ke Maula Ali Ilm Ka Darwaza Hai. Halake

فبايهم اقتديتم اهتديتم

Wagera Se Saaf Zahir Hai Ke Digar Sahaba Wa Ahl Bait Bhi Ilm Ke Darwaze Hai. Unme Se Hazrat Abubakr Sidiq Ko Aur Fazal Ki Bina Par Tamaam Sahaba Ka Imaam Banaya Gaya.

(Bukhari Jild1)

Hazrat Umar Farooq Ne Nabi Karim ﷺ Ka Bacha Huwa Asra Ilm Pi Lia (Bukhari Jild1, Muslim Jild2, Mustdark Jild 3)

Hazrat Abi Ka'ab Sab Se Bade Qari Hai. Hazrat Zaid Bin Sabit Sab Se Zayda Ilm Mairaas Ke Mahir Hai. Hazrat



Muaz Bin Jabal Sab Se Zayda Halaal Aur Haram Ka Ilm Rakhte Hai. Maula Ali Sab Se Bade Qazi Hai. Yeh Sab Batein Khud Nabi Karim ﷺ Ne Bayan Farmayi Hai Aur Tirmizi Jild 2 Safah 219 Par Maujud Hai. Isi Tarah Hazrat Abu Huraira Radiallahu Ta'ala Anho Sab Se Bade Hafiz Ul Hadees Hai (Bukhari Jild1 )

Hazrat Abdullah Bin Abbas Ko Deen Ki Fiqah Aur Hikmat Ata Hui. (Bukhari Jild 1)

Aur Aap Radiallahu Ta'ala Anho Afiqah Ul Naas Hai Yani Tamaam Logo Se Bade Faqihiya.

Nabi Karim ﷺ Ne Logo Ko Hukm Dia Ke Abdullah Bin Masood Se Quraan Sikho  
(Bukhari Jild1)

Hazrat Ujefa Nabi Karim ﷺ Ke Hamraz Hai Jaise Unke Siwa Koi Nahi Janta  
(Bukhari Jild 1) Radiallahu Ta'ala Anhum.

Isliye Mula Ali Qari Allairehma Ne Hadees Bab Ul Ilm Ki Sharah Me Likha Hai Ke Maula Ali Ilm Ke Darwazo Me Se Ek Darwaza Hai. Lihaja Baab Ul Ilm Hona Maula E Kainat Ki Fazilat Ka Sabut Zarur Hai Magar Yeh Afzaliyat Ka Sabut Nahi.

Isi Tarah Yeh Bhi Mash'hur Kar Dia Gaya Hai Ke Sirf Ali Ka Chehra Dekhna Ibadat Hai. Awalan To Is Hadees Ko Zahbi Ne Mauzu Likha Hai. Saniyan Agar Maan Bhi Lia Jaye To Huzur Karim ﷺ Sidiq E Akbar Aur Farooq E Azam Radiallahu Ta'ala Anho Ki Taraf Dekhte Thay

Aur Muskurate Thay Aur Wo Dono Huzur ﷺ Ko Dekh Kar Mushkurate Thay (Tirmizi Jild2) Kabba Ki Taraf Dekhna Bhi Ibadat. Maa Baap Ki Taraf Mahabbat Ki Nazar Se Dekhna Bhi Ibadat Hai. Aur Allah Ke Wali Ki Nishani Hi Yehhai Ke Jab Use Dekhha Jaye To Allah Yad Aa Jaye. Lihaja Isme Maula Ali Radiallahu Ta'ala Anho Ki Fazilat Maujood Hai Magar Yeh Aaka Khasa Nahi.

Yeh Bhi Mashhur Kar Dia Gaya Hai Ke Sirf Ali Ka Zikr Ibadat Hai Halake Huzur ﷺ Ne Jis Tarah Apni Naat Sunane Ka Hasaan Radiallahu Ta'ala Anho Ko Huk Farmaya. Usi Tarah Ek Din Puchha Kya Tumne Abubakr Ki Manqbat Likhi Hai. Unhone Arz Kia Ji Han. Farmaya Sunao Main Sunana Chahta Hun. Unhone Wo Manqbat Sunai.

(Mustdark Hakim Jild 3)

Niz Farmaya Apni Mahafil Ko Nabi Par Durood Pardh Kar Sajaya Karo Aur Umar Ka Zikr Karke Sajaya Karo (Kashf Ul Guma Imaam Abdul Wahaab, Shairani Jild 1 Mustdark Me Syedna Ibn Masood Radiallahu Ta'ala Anho Ka Ek Zabrdast Qaul Maujud Hai. Yani Jab Salehin Ka Zikr Ho To Umar Ki Bat Zarur Karo.

(Mustdark Hakim Jild 3) Khud Maula Ali Radiallahu Ta'ala Anho Farmate Hai. Ke

اذا ذكر ا؛ صا جون فحلا بعبر

(Tibrani Ausat , Taarikh Ul Khulfa Safah 94)

Balke Tamaam Salehin Ke Bare Me Farmaya Ke Tazkira Al Salehin Alkh Yani Salehin Ka Tazkira Gunaho Ka Kafara Hai.

Lihaja Is Hadees Me Bhi Maula Ali Radiallahu Ta'ala Ki Fazilat Maujud Hai. Magar Yeh Aap Radiallahu Ta'ala Anho Ka Khasa Nahi.

Damaad E Rasool Hona Bhi Aap Radiallahu Ta'ala Anho Ki Fazilat Hai Bacha Abcha Janta Hai Ke Yeh Aap Radiallahu Ta'ala Anho Ka Khasa Nahi Balke Hazrat Usman Gani Radiallahu Ta'ala Anho Is Puri Kainaat Me Wahid Aisi Shakhsiyat Hai Jinhe Kisi Nabi Ki Do Sahazadiyon Ka Shohar Hone Ka Sarf Hasil Hai. Haan Is Me Ek Pehlu Syeda Ul Nisa Ki Jahat Khasiyat Ka Maujud Hai. Isme Koi Shak Nahi Aur Ise Hum Aap Radiallahu Ta'ala Anho Ke Khasais Me Bayan Kar Chuke Hai.

Isi Tarah Ali Mini Wa Ana Min Ali Ko Bhi Maula Ali Radiallahu Ta'ala Anho Ka Khasa Bana Kar Paish Kia Jata Hai Halake Yahy Alfaaz Syedna Imaam Hussain Radiallahu Ta'ala Anho Ke Bare Me Maujood Hai. (Tirmizi Jild 2)

Yahi Aflaaz Syedna Abbas Bin Abdul Mutlib Radiallahu Ta'ala Anho Ke Bare Me Maujood Hai Aur Kitab Wahi Tirmizi Hai. (Tirmizi, Mishakaat)

Yahi Alfaz Pure Qabila Ash'ari Ke Bare Me Bhi Maujood Hai  
(Bukhari Jild 2)

Balke Ain Yahī Alfaaz Syedna Abubakar Radiallahu Ta'ala Anho Ke Bare Me Maujood Hai.

(Kanzul Umaal Jild 11 , Sawaiq E Mohriqa)

Balke Ahl Ilm Ki Tawaja Ke Liye Arz Hai Ke

هو الذي بعث الاميين رسولا منهم

Me

منهم

Par Bhi Gaur Farmaye. Ahadees Maslan

من غش فليس ميين

Jaise Alfaaz Par Gaur Farma Lijiye In Sha Allah Ul Aziz Sina Khul Jayega Ke Kis Tarah Baat Ka Batangad Bana Dia Gaya Hai. Taham Is Me Bhi Maula Ali Radiallahu Ta'ala Anho Ki Fazilat Zarur Maujud Hai Magar Yeh Bhi Aap Radiallahu Ta'ala Anho Ka Khasa Nahi Aur Na Hi Afzaliyat Ka Sabut Hai.

Isi Tarah Kaha Jata Hai Ke Nabi Karim ﷺ Ne Aap Radiallahu Ta'ala Anho Ko Apna Bhai Qarar Dia Tha. Yeh Aapka Khasa Hai. Halake Aap ﷺ Ne Sidiq E Akbar Ko Bhi Apna Bhai Qarar Dia Hai  
(Bukhari Jild 1, Muslim Jild 2)

Syedna Farooq E Azam Radiallahu Ta'ala Anho Ko Farmaya Yani Aey Mere Bhai Hume Apni Duao Me Yad Rakhna (Abu Dawood, Tirmizi, Mishkat) Hazrat Jibrail Allaysallam Ne Hazrat Umar Farooq Ko Nabi Karim ﷺ Ka Bhai Qarar Dia (Al Riyaz Ul Nazar Jild 1) Lihaja Yeh

Bhi Maula Ali Radiallahu Ta'ala Anho Ka Mutlaq Khasa Nahi . Haan Mawakhaat Madina Ki Khususi Jahat Me Maula Ali Radiallahu Ta'ala Anho Ko

اخي رسول الله ﷺ

Honeka Shraf Wa Aizaz Hasil Hai. Mawakhaat Ka Yeh Makhsus Gosha Chachazad Bhai Hone Ke Sabab Aur Aap Ke Kashana E Aqdas Me Parwarish Paane Ke Saba B Aur Digar Fazail Ki Wajh Se Hai Na Ke Afzaliyat Ki Wajh Se. In Sab Fazilato Ke Paish E Nazar Maula Ali Hi Is Mauqa Par Huzur ﷺ Ke Bhai Bante To Baat Sajti Thi. Lihaja Is Me Bhi Maula Ali Radiallahu Ta'ala Anho Ki Badi Pyaari Fazilat Maujood Hai Magar Yeh Aapki Afzaliyat Ka Sabut Nahi.

Isi Tarah Yeh Bhi Kaha Jata Hai Ke Maula Ali Ka Bugz Munafiqat Ki Nishani Hai Aur Aapki Mahabbat Imaan Ki Nisaani Hai. Yeh Baat Bilkul Haq Hai Magar Yeh Aap Radiallahu Ta'ala Anho Ka Khasa Nahi. Hadees Sharif Me Hai Ke Ansaar Ki Mahbbat Imaan Ki Nisaani Hai Aur Ansar Ka Bugz Munafiqat Ki Nisaani Hai (Bukhari Jild 1) Yani Abubakar Wa Umar Ki Mahabbat Imaan Hai Aur Unka Bugz Munafiqat Hai (Kanzul Umaal Jild 11) Ek Shakhs Syedna Usmaan Gani Se Bugz Rakhta Tha. Rasoolallah ﷺ Ne Uski Namaz E Janaza Nahi Padi (Tirmizi , Al Mustfark) Isi Tarah Tamaam Sahaba Allaihimurrizwan Ke Bare Me Famraya Ke Jis Ne Unse Mahbbat Rakhi Pas Usne Meri Mahabbat Ki

Wajh Se Unko Mehboob Jana Aur Jisne Unse Bugz Rakha Mere Bugz Ki Wajh Se Unse Bugz Rakha  
( Rawa Tirmizi, Mishkaat)

Isi Tarah Ki Ahadees Ko Pash E Push Dal Kar Khawarij Wali Munafiqat Ke Siwa Baqi Har Tarah Ki Munafiqat Ko Rawa Kar Dia Gaya Hai. Halake Jis Tarah Kharooj Munafiqat Hai Usi Tarah Rafziyat Bhi Munafiqat Hai Aur Jamih Sahaba Wa Ahl Bait Ki Mahabbat Sahi Imaan Hai.

Hum Nihayat Afsos Ke Sath Yeh Baat Likh Rahe Hai Ke Maula Ali Radiallahu Ta'ala Anho Ke Jo Fazail Ahl Sunnat Ki Kutub Me Darj Hai. Unhe Rawafiz Wa Tafzili Ne Mutfiq Allai Bana Dala. Aur Baqi Sahaba Ke Fazail Khawa Kitani Kasrat Se Aur Kitani Hi Quwat Se Kutab E Ahl Sunnat Me Maujud Ho Aur Sirf Fazilat Par Hi Nahi Balke Afzaliyat Par Dalalat Kar Rahe Ho, Unhe Pas E Pusht Dal Dia Gaya Hai. Yeh Log Maula Ali Radiallahu Ta'ala Anho Ki Fazilat Ko Afzaliyat Bana Dalte Hai Aur Jab Hum Afzaliyat Ki Nafi Karte Hai To Use Fazilat Ki Nafi Par Mamul Karte Hai. Unka Yeh Fareb Khub Samj Lo.

3

Dusri Taraf Yeh Baat Bhi Yaad Rakhne Ki Hai Ke Jahan Bugz E Ali Munafiqat Hai Waha Had Se Zayda Hubbe Ali Bhi Sarapa Beimaani , Halakat Aur Tabahi Hai. Aur Un Aashiqo Se Maula Ali Radiallahu Ta'ala Anho Khud

Bezar Hai. Is Mauzu Par Maula Ali Ke Irshadat Pehle Guzar Chuke Hai.

Un Naam Nihaad Aashiqo Ke Han Mahabbat Aur Bugz Ka Maiyar Bhi Ajeeb Hai. Ek Aashiq Kaahta Hai Ke Jo Shakhs Ali Ke Zikr Ke Sath Dusre Sahaba Ki Baat Chherdh De Uske Dil Me Ali Ka Bugz Hai. Agar Aapne Us Zalim Ki Baat Maan Li Aur Digar Sahaba Ka Zikr E Khair Karna Chordh Dia To Dusra Aashiq Bolega Ke Jo Shakhs Maula Ali Ko Wilayat Me Aur Ilm Me Khulfa E Salsa Se Afzal Nahi Manta Uske Dil Me Ali Ka Bugz Hai. Agar Aapne Us Zalim Ki Baat Bhi Maan Li To Tisra Aashiq Bolega Ke Jo Shakhs Khul Kar Maua Ali Ko Khulfa Salsa Se Afzal Nahi Manta Uske Dil Me Ali Ka Bugz Hai. Agar Aapne Us Zalim Ki Baat Bhi Maan Li To Chhota Aashiq Bolega Ke Jo Shakhs Khulfa E Salsa Par Tabra Nahi Bilta Uske Dil Me Ali Ka Bugz Hia. Agar Aapne Us Zalim Ki Baat Maan Li To Ab Bhi Aap Kache Pakke Aashiq Hai Asalm Aashiq Wo Hai Jo Ali Ko Nafs E Khuda , Nafs E Rasool ,Jibrail Ka Ustad, Wahi Ka Sahi Haqdar,Tamam Ambiyah Se Afzal Aur Sahi Ma'ani Me Hujjatullah Ali Al Khalq , Asli Quran Ka Jameh Aur Nabi Karim ﷺ Ka Mushkil Kusa Mane Aur Taqiyeh Ki Barkiyon Ko Samjle.

Humare Mazkura Bala Alfaaz Qabil E Gaur Aur Ma'ani Khez Hai. Har Kas Wa Naqas Unke Pas E Manzar Me Poshida Shiyai Aqad Ko Nahi Samj Sakta Aur Jis

Shakhs Ka Mutlah Nahi Hai Wo Paate Khan Na Bane Aur Uspar Qayaas Arai Aur Tabeh Azmai Na Farmaye. Hum Dawe Ke Sath Yeh Baat Arz Karrahe Hai Ke Jo Shakhs Shiyah Mazhab Ke Bare Me Narm Goshaa Rakhta Hai Wo Khud Shia Hai Ya Phir Usne Us Mazhab Ka Mutalah Hi Nahi Kia.

Ab Farmaye Ke Hum Kaha Tak Bugz E Ali Ka Ilzzam Se Bachne Ke Liye Rawafiz Ko Razi Karte Rahege ? Isi Ilzaam Se Bachne Ke Liye Na Samj Aur Gair Mohqeeq Sunniyo Ne Rawafiz Mazhab Ko Khud Apne Hath Se Farog Dia Hai. Yeh Unki Farmayi Puri Karte Rahe Aur Unke Mutalabat America Ki Tarah Badte Chale Gaye. Is Mauqa Par Quraan Ki Ayat Yad Kijye.

Yani Yahod Wa Nasara Aapse Us Waqt Tak Razi Nahi Hoge Jab Tak Aap Unka Mukmal Deen Qabul Nahi Kar Lete.

(Al Baqra Aya 120)

Lihaja Ahl Sunnat Se Darkhasat Hai Ke Maula Ali Karamullah Waz Ul Karim Ke Bare Me Apna Zamin Mutmaeen Rakhein. Aapke Dil Me Maula Ali Radiallahu Ta'ala Anho Ka Bugz Nahi Hona Chaiye Balke Sachi Mahabbat Honi Chaiye Bus. Log Aapko Mohib Ali Mane Ya Na Mane. Logo Ko Razi Karna Aapke Bas Me Nahi Hai. Unke Mutalabata Ki Fehrisat Taweel Bhi Hai Aur Khatarnak Bhi.

Khawarij E Haan Ambiyah Aauliya, Allaihimusallato Salam Ki Gustakhi Tauheed Hai Aur Rawafiz Ke Haan Sahaba E Kiram Par Tabra Bhejna Huube Ali Hai.



La Huwal Wala Quwwat.

Sufiyah Ka Faisla : Data Gunj Bakhs Allairehma  
Farmate Hai Ke Agar Tum Tahqeeq Ke Sath Kisi Sufi  
Ka Naam Janana Chahte Ho To Abubakr Sidiq Hai.  
(Kashf Ul Mehjub Safah 32)

Ab Bataye Data Sahab Quds Sira Ne Wilayat Me Yakta  
Kis Ko Qarar Dia ?

Sufiyah Allaihimurizwan Farmate Hai Ke Sab Se Pehla  
Sufiyana Jumla Jo Kisi Sahabi Ki Zubaan Par Aya Tha  
Wo Sidiqi Jumla Tha Ke Yani Main Ghar Me Allah Aur  
Allah Ka Rasool Chordh Aya Hun. Yaha Bhi Farmaye  
Wilayat Me Yakta Kon Nikla ?

Wilayat Me Sidiq E Akbar Ki Yaktayi Ka Fazile Barelvi  
Rehamullah Ne Yun Bayn Farmaya Hai.

Khaas Us Sabiq Saire Qurb E Khuda Auhade Kamiliyat  
Pe Laakho Salaam

Fazile Barelvi Rehamullah Ke Is Sher Par Gaur Farmaye  
Iska Ek Ek Lafz Gohar Afsha Hai. Lafz E Khass Me  
Khususan Ala Afzal Al Sahaba Bil Tahqeeq Ke Alfaaz  
Ka Inkaas Majud Hai. Saabiq Sair E Qurb E Khuda Ke  
Alfaaz Me Wilayat Batani Ki Barikiyon Ko Samo Kar  
Rakh Dia Gaya Hai.

Walsabqun Alsabqun Ki Taraf Wajeh Ishara Kar Dia  
Gaya Hai Aur Usme Sidiq E Sabqat Thhathhe Mar Rahi  
Hai. Aauhad Se Murad Yakta Hai Balke Ahad Se Murad  
Yakta Hoti Hai Aur Aauhad Usi Saiga Tafzil Hai. Goya  
Sidiq Ki Yaktayi Me Bhi Mubalga Paya Gaya. Aur

Auhad Ke Sath Kaamliyat Ka Lafz Laga Kar Wajeh Farma Dia Ke Us Yaktayi Ka Taluq Wilayat Batani Aur Kamliyat Se Hai Na Ke Khilafat Zahiri Se.

### **Jis Simt Aa Gaye Ho Sikke Bithha Diye Hai.**

Tafziliyo Ke Sawal Ka Aakhri Tukda Yeh Thah , "Isi Wajh Se Wilayat E Kubra Aur Gausiyat E Uzma Ke Hamil Afraad Bhi Aap Ki Aaulad Me Se Hai"

Is Awaal Ka Jawab Yeh Hai Ke Un Fraad Ka Maula Ali Ki Aaulad Me Se Hona Zaruri Nahi Hai. Syedna Sidiq E Akbar Aur Syedna Farooq E Azam Khud Apne Daur Me Qutub Ul Aqtaab Thay. Hum Ne Aapke Alfaaz Wilayat E Kubra Aur Gausiyat Uzma Ki Jagah Qutubul Aqtaab Ke Alaaz Likhe Hai. Is Farq Ko Samjana Hum Par Lazim Nahi. Itna Zarur Hai Ke Qutub Ul Aqtaab Ke Alfaaz Gausiyat E Uzma Aur Wilayat E Kubra Ki Nisbat Is Haqiqat Ke Liye Mauzu Tar Hai Jispar Aapne Unka Istemaal Kia Hai.

Qutub Ul Qutaab Apne Daur Me Haqiqat Muhammadiyah Ka Mazhar Hota Hai Aur Sidiq E Akbar Ka Farmana Ke (Bukhari Jild 2) Aapke Akmal Saho Aur Saluk Ka Sabut Hai. Aapka Farmana Ke **لست تار الخ** (Bukhari Jild 1 Safah 435) Wagera Aapki Usi Qutubiyat Ki Wajh Se Hai.

Maula Ali Ne Khawab Dekha Ke Unhone Huzur Karim ﷺ Ke Pichhe Subah Ki Namaz Padi. Rasool Allah ﷺ Mehrab Ke Sath Taik Laga Kar Tashrif Farma Ho Gaye.

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Ek Aurat Thhal Me Kuch Khajoore Lekar Aayi Aur Wo Khajoore Nabi Karim ﷺ Ke Samane Rakh Di Gayi. Aap ﷺ Ne Unme Se Ek Khazoor Pakdi Aur Farmaya Aey Ali Yeh Khajoor Khaoge ? Maine Arz Ki Ji Han Ya Rasoolallah. Aap ﷺ Ne Apna Hath Mubarak Badaya Aur Khajoor Mere Muh Me Rakh Di. Phir Dusri Khajoor Pakdi Aur Mujhe Isi Tarah Farmaya Maine Arz Ki Ji Han. Aapne Dusri Khajoor Bhi Mere Muh Me Rakh Di. Yaha Meri Aankh Khul Gayi. Mere Dil Me Rasoolallah ﷺ Ki Ziyarat Ka Shoq Mujhe Tadpa Raha Tha Aur Khajoor Ki Mithhas Mere Muh Me Thi. Maine Wuzu Kia Aur Masjid Ko Chala Gaya. Maine Umar Ke Pichhe Namaz Padi. Wo Mehrab Ke Sath Taik Laga Kar Bethh Gaye. Maine Chaha Ke Unhe Apna Khawaab Sunao. Magar Mer Bolne Se Pehle Ek Aurat Aa Gayi Aur Masjid Ke Darwaze Par Khadi Ho Gayi. Uske Pass Khajooro Ka Thhal Tha. Wo Thaal Umar Ke Samane Rakh Dia Gaya. Umar Ne Ek Khajoor Pakdi Aur Farmaya Aey Ali Yeh Khajoor Khaoge ? Maine Arz Kia Ji Haan. Unhone Khajoore Mere Muh Me Rakh Di. Phir Dusri Khajoor Pakdi Aur Usi Tarah Farmaya Maine Arz Kia Ji Haan. Phir Baqi Khajoorein Ashab E Rasool ﷺ Me Taqsim Kar Di Gayi. Main Chahta Hun Ke Mujhe Mazid Khajoor Mile. Umar Ne Farmaya Aey Mere Bhai Agar Rasoolallah ﷺ Ne Aapko Is Se Zayda Khajoore Di Hoti To Hum Bhi Aapko Zayda De Dete. Mujhe Tajjub Huwa Aur Maine Kaha Jo Kuch Maine Raat Khawab Me

Dekha Hai Allah Ne Aapko Us Ki Tlah De Di. Umar Ne Farmaya Aey Ali Momin Deen Ke Noor Se Dekhta Hai. Maine Arz Kia Aey Ameer Ul Mominin Aapne Sach Farmaya. Maine Isi Tarah Khawab Me Dekha Hai Aur Maine Aapke Hath Se Wahi Zaiqa Aur Lazzat Payi Hai Jis Tarah Rasoolallah ﷺ Ke Dast E Aqdas Se Zaiqa Wa Lazzat Mehsoos Ki Thi

(Al Riyaz Ul Nazar Jild 1, Izaalatul Khulfa Jild 2)

Yahi Qutab Ul Aqtaab Ka Mansab Hai Jo Risalat Ka Mazhar Hota Hai.

Saniyan Khud Ulma Ahl E Sunnat Ne Is Baat Ki Tasrih Farmayi Hai Ke Wo Bara Khulfa Jo Nabi Karim ﷺ Ke Bad Tashrif Layege Unme Se Pehle Char Ke Naam Abubakar,Umar,Usman Aur Ali Hai.

Mulahija Ho Kutab E Aqaid Maslan Sharah Fiqah Akbar Wagra, Aur Fatawa E Mehriyah Safah 145. Hazrat Maulana Ahmad Raza Khan Fazile Barelvi Allairehma Ne Bhi Almalfuz Me Khulfa E Rashideen Ko Apne Apne Daur Ke Qutub Qarar Dia Hai.

Salsan Unke Bad Wale Muqdas Afraad Bhi Maula Ali Radiallahu Ta'ala Anho Ki Aulad Hone Ki Wajh Se Nahi Balke Syed Ul Nisa Fatimah Al Zahra Ki Wajh Se Saadat Hai. Agar Aapka Za'am Taslim Kar Lia Jaye To Phir Bhi Uska Sabab Syed Ul Nisa Hai Na Ke Maula Ali. Warna Maula Ali Ki Aulad Digar Azwaaj Me Se Kasrat Se Maujud Thi Aur Aaj Bhi Maujood Hai. Balke Rawafiz

Ne Ek Khaas Propgande Ke Tahat Sirf Husaini Sadat Ko Is Muqdas Ke Liye Mash'hur Kar Rakha Hai. Hasani Saadat To Kuja Unhe Imaam Hasan Se Hi Bugz Hai. Unke Nazdik Ain Mishl Padras Kafirshud. Mazallah.

Unhe Huzur Qutub Ul Aqtaab Syedna Shaikh Abdul Qadir Jilaani Quds Sira Se Bhi Isiliye Bugz Hai Ke Aap Quds Sirah Hasani Syed Hai. Rabiyan Isi Wajh Se Barah Khulfa Ko Qureshi Kaha Gaya Hai Na Ke Hashmi.

Kkhamsan Agar Aapki Murad Un Bara Khulfa Allaihimurizwan Ke Ilawa Auliyah E Ummat Hai To Unke Maula Ali Ki Aaulad Me Mahsur Hone Par Aapke Pass Konsi Nas Maujood Hai ?

Sadsan Wilayat Me Afzliyat Aur Yaktayi Ko Aulad E Amjaad Me Qutbiyat Ke Ajraa Ka Sabab Qaraar Dena Bhi Ajeeb Rafziyana Balke Yahudiyaana Harkat Hai. Humne Use Rafziyana Harkat Kyon Kaha Aur Yahudana Harkat Kyon Kaha ? Khurdu Mutalah Baid.

## **Tafziliyon Ka Tisra Sawaal**

Maula Ali Radiallahu Ta'ala Anho Tamaam Aauliyah Ke Sardar Hai Aur Aksar Salasil Aap Radiallahu Ta'ala Anho Se Hi Chalte Hai.

Jawaab : Bila Shuba Maula Ali Aauliyah Ke Sardaar, Sartaaj, Badhshah Aur Wilayat Ke Qasim Hai. Humare Ustaad Hazrat Maula Ali Bakhsh Sahab Chandayu Quds Sira Ul Aqdas Farmate Hai :

Girftam Naam E Khud Siya Bafahsh  
Che Bakam Chun Mera Maula Ali Baksh

Apna Naam Ali Bakhsh Nihayat Hasin Tariqe Se Sher Me Laaye Hai. Lekin Awalan To Yeh Masla Khalis Kashfi Aur Ruhani Hai Jis Par Quraan Wa Sunnat E Wajeh Nas Maujood Nahi Hai Aur Aqaid Ki Buniyad Kashf Par Nahi Rakhi Ja Sakti Aur Na Hi Puri Ummat Ko Kashfi Mamlat Ka Muklaf Thheraya Ja Sakta Hai. Chuanche Hazrat Shah Waliallah Mohdeesh Dehlvi Allairehma Likhte Hai :

Yani Shaikhain Ki Afzaliya Aisa Masla Hai Jo Shariat Se Makhuz Hai Aur Behas Ka Hasil Yeh Ke Shariat Ke Mutabiq Shaikhain Ko Fazilat Kuli Hasil Hai. Bas Is Par Behas Karte Waqt Quran Wa Sunnat Wa Ijmah Wa Qayaas Se Sharai Dalail Paish Karne Chaiye Na Ke Sufiyah Ke Makashfaat. Jaan Lo Ke Sufiyah Ke Makashfaat Se Koi Sharai Hukm Sabit Nahi Hota (Qiraat Ul Ainin Safah 317)

Awaam Ka Sufiyah Ke Makashifaat Ko Samajana Khud Sufiyah Ka Apne Makashifat K Samjana Kashf Ka Sahib E Kashf Ke Zarf Ke Mutabiq Mehdood Hona, Kashf Ka Bazat E Khud Ek Hijab Hona Aur Makashifaat Ka Sharai Hujjat Na Hona Aise Daqaiq Aur Lataif Hai Ke Hum Unpar Mufsal Behas Nahi Karna Chahte Albata Asharatan Humne Bohat Kuch Arz Kar Bhi Dia Hai. Is Qism Ki Batein Karke Shariat Kharaab Karne Wale Log Habib Karim ﷺ Ki Ummat Se Achha Suluk Nahi Kar Rahe.

Wo Jo Tafzili Sahib Ne Man Kunt Maula Fa'ali Maula Se Istdalaal Farmaya Hai Unhone Mut'adad Ahtmalat Me Se Apne Marzi Ka Ahtmaal Aur Wo Bhi Marjuh Balke Mardud Ahtmaal Balke Rafziyo Ka Mauquf Ikhtiyaar Karke Use Nas Bana Dala Hai Jaise Is Hadees Ka Yahy Mafhum Harf Aakhir Hon.

Dawa Kaisa Bagaiyana Tha Aur Phir Ispar Dalil Kaisi Faarq Aur Gair Mutliq Hai.

Saniyan Agar Kashf Ka Aitbaar Kar Liya Jaye Phir Bhi Yeh Baat Achhi Tarah Yad Rakhni Chaiye Ke Maula Ali Karamullah Wz Ul Karim Apne Se Bad Wale Aauliyah Ke Sardar Hai, Apne Se Pehle Wale Khulfa Rashdeen Ke Nahi. Yeh Isi Tarah Hai Ke Jis Tarah Gaus E Azam Wa Qutub Ul Aqtaab Syedna Shaikh Abdul Qadir Jilaani Tamaam Aauliyah Ke Sardar Hai. Magar Apne Se Pehle Walo Ke Nahi. Wo Sahaba,Tabaeen Tabeh Tabaeen Aur Aima E Arba Ke Sardar Nahi Hai. Balke Wo Sab Huzur

Gaus Pak Quds Sira Ke Sardar Hai. Salsan Chunke Is Masla Ka Taluq Quran Wa Sunnat Ki Nas Se Nahi Balke Sufiyah Ke Kashf Se Hai Lihaja Aham Kaamil Tarin Sufiyah Ke Faisle Aapki Khidmat Me Pash Karte Hai. Aur Unke Kashf Bayan Karke Aapki Aankhein Kholane Ki Koshish Karte Hai. Sufiyah Ke Yeh Faisale Aur Kashf Quran Wa Sunnat Ke Ain Mutabiq Bhi Hai.

(1) Hazrat Shaikh E Akbar Mohiyundeen Ibn Arabi Rehamullah Farmate Hai

Yani Baaz Aauliyah Aise Hai Jiki Hukumat Zahir Hoti Hai Aur Unhe Martabe Aur Maqaam Ke Lihaaj Se Jis Tarah Khilafat Batani Ata Hoti Hai Usi Tarah Khilafat Zahiri Bhi Ata Hoti Hai Jaisa Ke Hazrat Abubakar,Umar,Usman Ali,Hasan, Muawiyah Bin Yazid,Amar Bin Abdul Aziz Aur Matwakal. Unme Baaz Aise Hote Hai Jinhe Sirf Khilafat Batani Ata Hoti Hai Aur Zahiri Hukumat Nahi Milti, Jaisa Ke Hazrat Ahmad Bin Haroon Al Rashid Sabhti, Abu Yazid Bustami Aur Kashr Qutub

(Futuhath E Makkiyah Baab 73)

Yeh Thay Shaikh E Akbar Quds Sira Jo Allh Karim Jall Shana Aur Nabi Karim ﷺ Se Puchh Puchh Kar Kitabein Likhane Ke Aadi Thay. Ab Bataye Shaikh E Akbar Ke Charo Khulfa E Rashdeen Allaihimurriswan Ke Haq Me Khilafat Zahiri Aur Batani Dono Taslim Karne Ke Bad Aapke Pass Inkar Ka Konsa Chara Baqi Rah Gaya ?



Hazrat Shaikh E Akbar Quds Sira Ki Yah Ibrat Shah Waliullah Mohdeesh Dehlvi Allairehma Ne Bhi Apni Kitaab Qurratulaainin Ke Safah 322 Par Naqal Farmayi Hai.

(2) Hazrat Meer Syed Abdul Awhid Bilgarami Quds Sira Farmate Hai.

Rahi Yeh Baat Ke Bait Ke Tamam Salasil Ali Murtaaza Radiallahu Ta'ala Anho Tak Pohchate Hai Aur Kisi Tak Nahi Pohchate. Uski Wajh Yeh Hai Ke Un Hazraat Ne Kisi Shakhs Ko Apna Khalifa Nahi Banaya Hai Ke Usko Rasoolallah ﷺ Ki Jagah Bithhate. Isliye Ke Jab Tak Rasoolallah ﷺ Ke Apne Khulfa Maujud Hai, Khalifa Ke Khalifa Ko Yeh Haq Nahi Pohchta Ke Wo Rasool Ki Jagah Bethhe Aur Chunake Maula Ali Par Khilafat Khatam Hui. Unhone Majburan Hazrat Hasan Bashari Ko Apna Khalifa Banaya Aur Apni Jagah Bithhaya. Phir Unse Yeh Silsile Paida Hue Jab Sab Maula Ali Tak Pohchate Hai. To Ali Murtaza Ki Khilafat Ki Bari Ka Maukhar Hona, Yeh Sabab Hai Bana Tamam Silsilo Ke Aapki Janib Lautane Ka Aur Agar Un Hazrat Me Se Koi Aur Mutakhir Hota To Tamaam Silsilo Ka Marjah Wahithheharta. (Sabah Sanabil Safah 78)

Wajeh Rahe Ke Yeh Kitab Sabah Sanabil Ruhani Taur Par Nabi Karim ﷺ Ki Bargah Me Sharf E Qabuliyat Hasil Kar Chuki Hai.

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3 Allah Karim Jal Majda Ka Qurb Hasil Karne Ke Do Raste Hai. Ek Rasta Ambiyah Allaysallam Ka Hai Aur Dusra Rasta Aauliyah Allaihimurrizwan Ka Hai.

Ambiyah Allaysallam Ke Tariqe Se Jo Qurb Hasil Hota Hai Use Qurb E Nabuwat Kahte Hai. Aur Aauliyah Allaimurrizwan Ke Tariqe Se Jo Qurb Hasil Hota Hai Use Qurb Wilayat Kahte Hai.

Hazrat Mujadid E Alf Saani Shaikh Ahmad Sarhindi Quds Sira Farmate Hai.

Hazraat Shaikhain Ke Kamalat Ambiyah Allaysallato Sallam Ke Kamalat Ke Musbah Hai Aur Sahibaan E Wilayat Ka Hath Shaikhain Ke Kamalat Ke Daman Se Kota Hai Aur Ahl Kashf Ke Kashf Unke Kamalat Ke Darjo Ki Bulandi Ke Bais Nisf Rah Me Hai. Wilayat Ke Kamalat Shaikhain Ke Kamalat Ke Muqabala Me Matruh Fil Tariq (Raah Me Phenake Hue) Ki Tarah Hai. Kamalat E Wilayat ,Kamalat E Nabuwat Par Chardane Ke Liye Sidi Ki Tarah Hai. Pas Muqdmaat Ko Maqasid Ki Kya Khabar Hai Aur Mutalib Ko Mubaadi Se Kya Sha'aur. Aaj Yeh Baat Ahad E Nabuwat Se Bu'ad Ke Bais Aksar Logo Ko Nagawar Aur Qabul Se Dur Malum Hoti Hai Lekin Kya Kia Jaye.

*Darpais Aaina Tauti Saftam Dashtanad Har Che Ustadzal Guft Huma Maivem*

Tarjumah :

Mujhe Tote Ki Tarah Aaine Ke Pichhe Rakh Dia Gaya Hai. Ustade Azal Jo Kuch Farma Raha Hai Main Wahi Kah Raha Hun.

Lekin Allah Ta'ala Ki Hamd Aur Uska Ahsaan Hai Ke Is Guftguh Me Ulma E Ahl Sunnat Shukr Allah Ta'ala Sa'aeem Ke Sath Mawafiq Hun Aur Unke Ijmah Se Mutfiq Hun. Allah Ta'ala Ne Unke Ustad Lali Ilm Ko Mujh Par Kashfi Aur Unke Ijmaali Ko Mujhpar Tafsili Kia Hai.

Is Faqir Ko Jab Tak Yeh Muqam E Nabuwat Ke Kamalat Tak Na Pohchaya Aur Unke Kamalat Se Kamil Hisa Na Dia Tha, Tab Tak Shaikhain Ke Fazail Par Kashf Ke Taur Par Itlah Na Bakhshi Thi Aur Taqleed Ke Siwa Koi Rasta Na Dikhaya Tha.

(Maktubaat E Imaam E Rabbani Jild 1)

Ek Aur Muqaam Par Farmate Hai :

Yeh Log Kya Kare. Unhone Daira Wilayat Se Bahar Qadam Rakha Hi Nahi Aur Kamalat E Nabuwat Ki Haqiqat Ko Samja Hi Nahi. Unhone Wilayat Ke Nisf Hisa Ko Uske Urooj Ki Janib Hai Tamam Wilayat Khayal Kia Hai Aur Dusre Nisf Hise Ko Jo Uske Nuzool Ki Janib Hai Muqaam E Nabuwat Taswur Kia Hai.

Tarjumah :

Wo Kida Jo Ke Pathhar Me Niha Hai Wahi Uska Zamin Wa Asman Hai.

(Maktubaat E Imaam E Rabbani Jild 1)

Ek Tafzili Ne Hazrat Mujadid Allairehma Ka Qaul Naqal Kia Hai Ke Ek Raah Wo Hai Jo Qurb Wilayat Se Taluq Rakhti Hai Aur Un Buzurago Ke Paishwa Aur Mambah Faiz Syedna Ali Murtaza Karamullah Wz Ul Karim Hai. Lekin Afsos Ke Tafzili Sahab Ne Yeh Matktub Aage Pichhe Se Kat Kar Naqal Kia Hai. Is Se Pehle Yeh Likha Hai Ke Ek Raah Wo Hai Jo Qurab Nabuwat Se Taluq Rakhti Hai Aur Uske Bad Yeh Likha Hai Ke Shaikhain Rah Awal Se Wasil Hai

(Maktubaat E Imaam Rabbani Jild 2)

(4) Hazrat Syedi Shaikh Abdul Aziz Dabaag Quds Sira Farmate Hai Ke :

Yani Nabi Karim ﷺ Ka Allah Ta'ala Par Imaan Aisi Khaas Kaifiyat Se Tha Ke Agar Wo Tamaam Ahl Zamin Ki Taraf Phenka Jaye To Pigal Kar Rah Jaye Khawa Sahaba Ho Ya Koi Aur. Is Kaifiyat Me Se Hazrat Abu Bakar Ko Unki Bardasht Ke Mutabiq Thoda Sa Hisa Mila Tha. Uske Bawajood Yeh Faiz Itna Zayda Tha Ke Nabi Karim ﷺ Ki Ummat Me Ek Shakhs Bhi Hazrat Abubakar Ka Faiz Bardast Karne Ki Taaqat Nahi Rakhta Tha Aur Na Hi Aapke Qarib Aane Ki Taaqat Rakhta Tha. Khawab Sahaba Me Se Ho Ya Unke Ilawa Fateh Kabeer Ke Afraad Me Se Hon. Isliye Nabi Karim ﷺ Israr E Lauhiyat Haqaiq Rabubiyat Aur Qaiq E Irfaan Me Aisi Bulandi Par Pohche Hai Jise Na Koi Bayan Kar Sakta Hai Aur Na Waha Pohch Sakta Hai. Aap Hazrat Abubakar Ke Sath Marifat Ke Un Samandaro Se Mutliq

Guftaguh Farmate Thay Jis Me Aap Gautazan Rahte  
Thay. Hazrat Abubakar Mazkura Martabe Tak Tarraqi  
Kar Gaye Thay Magar Iske Bawajood Nabi Karim ﷺ  
Aakhri Tin Salo Unse Bhi Un Haqaiq Par Guftguh Nahi  
Farmate Thay Ke Kahi Wo Pigal Na Jaye  
(Jawahir Ul Bahar Jild2)

Ab Farmaye ! Aap Ne Afzaliyat E Sidiq Ko Kaha Tak  
Mehdood Kar Dia Tha Aur Hazrat E Dabaag Allairehma  
Kya Farma Rahe Hai ? Yeh Wo Buzurag Hai Jinke Pass  
Ilm Laduni Hai Aur Bazahir Kisi Ustaad Ke Pass Nahi  
Pade. Phir Is Ibarat Ke Naqil Ka Naam Nami Allama  
Yusuf Bin Ismail Nibhani Rehamullah Hai Jinki Gard  
Ko Bhi Aap Ki Khatibana Garz Nahi Pohch Sakti.

(5) Shaikhain Karimain Radiallahu Ta'ala Anuma Nabi  
Karim ﷺ Ki Zaat E Aqdas Me Aise Fana Hai Ke Aaftaab  
Risalat Ke Hazira Quds Ke Andar Maujood Hai Aur  
Unka Zamana Khilafat Rislal Hi Ka Tatmiyah Hai.  
Isiliye Jin Ilaqo Ka Huzur ﷺ Ko Ata Hona Aap Ne  
Mushahida Farma Liya Tha Wo Ilaqe Shaikhain Ke Daur  
Me Fatah Hue.

Syedna Ali Murtaza Radiallahu Ta'ala Anho Ki Mishal  
Mahtaab Jaisi Hai Jo Aftaab Se Juda Wajood Rakhta  
Hai. Magar Aftaab Risalat Se Hi Noor Hasil Kar Raha  
Hai.

Is Masle Ko Samajne Ke Liye Aasan Tarin Rasta Yeh  
Hai Ke Aaj Bhi Shaikhain Ke Mazar E Aqdas Habib

Karim ﷺ Ke Roza Aqdas Ke Andar Uske Huzra Quds Me Maujood Hai. Roza Rasool ﷺ Ki Ziyarat Se Roza Sidiq Aur Roza Umar Ki Ziyarat Khud Ba Khud Ho Jati Hai. Isliye Imaam Zain Ul Abadeen Radiallahu Ta'ala Anho Farmate Hai Ke Dunia Me Nabi Karim ﷺ Ke Qarb Wahi Log Thay Jo Aaj Huzur Ke Sath Aaram Farma Rahe Hai. Mehboob Karim Ne Farmaya : Yani Main Abubakar Aur Umar Ek Hi Tainat Se Paida Kiye Gaye Hai. (Kanzul Umaal Jild 11) Taqriban Yeh Sari Behas Hazrat Shab Waliullah Mohdeesh E Dehlvi Rehamullah Ne Apni Kitab Qurratulaainin Fi Tafzil Al Shaikhain Ke Aakhri Safe Par Likhi Hai. Jise Samajane Ke Liye Humane Chand Ahadees Aur Misalo Ka Izaafa Kia Hai.

Hazrat Shab Waliullah Allairehma Ke Apne Alfaaz Is Tarah Hai Ke Yani Shaikhain Ki Khilafat Ka Zamana Aa Hazrat ﷺ Ki Nabuwat Ka Zamana Hai Aur Khilafat Murtaza Ka Zamana Ka Zamana Hia. Maine Fanaiyat Aur Shiao Ke Infa'kaas Ke Lihaaj Se Nabi Karim ﷺ Se Musabihat Sidiq Me Zayda Dekhi Hai

(Qurratulainin Safah 331)

Fazile Barelvi Allairehma Ne Is Haqiqat Ko Yun Bayan Farmaya Hai.

Saya E Mustafa Maya E Istafa  
Izzo Naaz E Khilaafat Pe Laakho Salaam

In Ibaarato Ko Bar Bar Padiye. Wajeh Ho Jayega Ke Afzaliyat E Shaikhain Ka Taluq Mehaz Khilafat Zahiri Nahi Balke Wilayat E Batani Se Badarja Ula Hai Magar Pathhar Ke Kide Ko In Baato Ki Kya Khabar.

(6) Hazrat Allama Abdul Aziz Parharawi Alairehma Farmate Hai Ke : Yeh Baat Kahne Wale Shiyah Hai Ke Hazrat Ali Tamam Sahaba Se Zayda Tariqat Ke Aalim Hia Aur Isliye Tamaam Salasil Aapse Chalte Hai.

ما را مالکلام ص 47

Ab Farmaye Yeh Allama Abdul Aziz Parharawi Rehamullah Kon Hai ? Ayr Yeh Kya Farma Rahe Hai ? Yeh Wo Hasti Hai Jo Umi Hai Yani Zahiri Taur Par Kisi Ustaad Se Nahi Pada Balke Hazrat Khizr Allaysallam Ki Tawaja Se Batani Uloom Hasil Kiye Hai Aur Do So Star Uloom Ke Mahir Hai Jo Is Dunia Me Ek Record Hai. Hume Ummid Hia Ke Aisi Hasti Wilayat Batani Ke Masle Ko Aap Logo Se Behtar Janti Hogi. Yeh Farma Rahe Hai Ke Maula Ali Karamullah Waz Ul Karim Ko Ilm Tariqat Me Afzal Janana Aur Aapse Salasil E Tariqat Ke Jaari Hone Ko Is Par Dalil Banana Baz Shia Ka Libada Ordhan Wale Logo Ka Qaul Hai Jo Kabhi Falah Nahi Payege.

(7) Ala Hazrat Maulana Shah Ahmad Raza Khan Barelvi Allairehma Ne Syedna Abul Husain Ahmad Noori Quds Sirah Ka Farman Naqal Kia Hai. Farmate Hai Ke Jab Taufiq E Illahi, Hidayat Aur Inayat Azali Tarbiyat

Farmati Hai To Banda Damane Shariat Ko Mazbut  
Thaam Kar Munabeh Sulook Me Garam Jaulaann Hota  
Hai Aur Az Anja Ke Yaha Kaar E Aam Garib Se Inqtaah  
Wa Tabtil Hai, Lihaja Pehli Tasih Khayal Wa Tasfih  
Taswur Ki Padti Hai. Yaha Tak Ke Rafta Rafta Latif  
Tazbiro Aur Pyari Taswiro Se Ji Bahla Kar Pareshan  
Nazri Ki Aadat Chhatate Aur Kashkash E Ain Waan Se  
Najaat De Kar Naqshiya Ahadees Law E Dil Me Jamate  
Hai : Is Safar Ko Siraliullah Aur Uske Muntbah Ko  
Muqaam Fanafillah Kahte Hai. Is Marhala Ke Taye Me  
Sab Aauliyah Barabar Hote Hai Aur Wahan

لا نفرق بين احد من رسله في طرح لاق بين احد من

اولييه

Kaha Jata Hai. Jab Masiwa Allah Aankho Se Gir Gaya  
Aur Martaba Fana Tak Pohch Kar Qadam Aage Bada To  
Wo Sirafillah Hai Aur Uske Liye Intah Nahi Hai Aur  
Yahi Tafawat Qurb Jalwagar Hota Hai. Jiski Sirfiallah  
Zaid Wahi Khuda Se Zayda Nazdik. Phir Ba'aze Badte  
Jate Hai Aur Baz Ko Dawat Khalq Ke Liye Tanzil  
Nasoqi Ata Farmate Hai. Iska Naam Sairminullah Hai.  
In Se Tariqa Kharqa Wa Bait Ka Riwaaj Pata Jata Hai  
Aur Silsila Tariqat Janbish Me Ata Hai. Yeh Ma'ani Use  
Mutlzam Nahi Ke Unke Sairfillah Aglo Se Bad Jaye Aur  
Nazdiki Wa Bala Tarwi Me Tafwiq Hath Aaye. Agar  
Che Yeh Ek Fazal Juda Gana Tha Jo Unhe Mila Aur  
Dusro Ko Ata Na Huwa. Aakhir Na Dekha Ke Hazrat  
Maula Ke Khulfa E Kiram Me Hazrat Imaam Husain Wa



Janaab Khawab Hasan Basri Ko Tanzil Nasauqi Wa Martaba Irshad Takmil Mila Aur Imaam Hasan Se Koi Silsila Jari Wa Musthir Na Huwa Halake Qurab E Wilaayat Imaam Muhtaba , Qurb Wa Wilyat Khawab Se Bil Yaqin Ala Aur Wajeh Aur Ahadees Se Imaam Husain Shehzada Qabaar Bhi Unka Fazal Sabt Radiallahu Ta'ala Anhu, (Matlah Ul Qamarain Safah 22)

(8) Hazrat Shah Waliullah Mohdeesh Dehlvi Allairehma Likhte Hai Ke Agle Waqto Me Sohbat Aur Rifaqat Se Hi Faiz Jari Hota Tha. Agar Bait Aur Sohbat Ka Aitbaar Kia Jaye To Shaikhain Ke Salsil Maula E Murtaza Se Zayda Sabit Hote Hai Balke Khud Syedna Ali Ul Murtaza Radiallahu Ta'ala Anho Ko Bhi Shaikhain Se Faiz Pohchta Hai.

(Qurratulainin Fil Tafzil Ul Shaikhain Safah 300)

(9) Hazrat Shah Abdul Aziz Mohdeesh Dehlvi Allairehma Farmate Hai :

Yani Mohqeeq Sufiyah Ne Likha Hai Ke Hazrat Abubakr Wa Umar Radiallahu Ta'ala Anho Kamalat E Nabuwat Ke Hamil Thay Aur Hazrat Ul Murtaza Radiallahu Ta'ala Anho Kamalat E Wilayat Ke Hamil Thay

(Tahqfa'sna Ashiriyah Baab Number 7)

(10) Hazrat Allama Syed Mehmood Ahmad Razwi Allairehma Farmate Hai : Huzur Allaisalam Se Kamalat E Nabuwat Ka Faiz Aur Barkat Hazrat Abubakar Wa

Umar Radiallahu Ta'ala Anhuma Se Aur Kamalat E Wilayat Ke Faiz Hazrat Ali Karamullah Wz Ul Karim Se Ummat Ko Milte Hai.

(Deen E Mustafa Safah 213)

Yaqul Al Faqir Jis Tarah Khilafat Zahiri Aur Wilayat Batani Ki Tafriq Quraan Wa Sunnat Aur Ijmah E Ummat Se Begana Hai Usi Tarha Kamalat E Nabuwat Ka Shaikhain Ke Hatho Ata Hona Aur Kamalat E Wilayat Ka Syedna Ali Murtaza Ke Hatho Ata Hona Bhi Usool E Shariah Se Koi Ilqa Nahi Rakhta. Yeh Batein Ruhani Taur Par Kisi Ko Malum Ho Jaye To Huwa Kare Barrakullah. Lekin Unhe Buniyad Bana Kar Shaikhain Ki Fazilat Kuli Ya Maula Ali Ki Afzaliyat Juzwi Sabit Karna Khilaf E Tahqeeq Hai. Taham Allama Syed Mehmood Ahmad Razvi Allairehma Ki Ibarat Kam Az Kam Kisi Fasad Ko Mustlzim Nahi Balke Tafzil Ki Jarth Kaat Kar Dikha Rahi Hai Aur Shaikhain Ki Afzaliyat Ko Sabit Karne Ki Had Tak Quran ,Sunant ,Ijmah Ummat Aur Sufiyah Ke Kashf Ke Ain Mutabiq Hai.

Radiallahu Ta'ala Anhum.

(11) Taswuf Ki Maruf Kitaab Al Ta'arif Me Hai Ke Yani Tamaam Sufiyah Ka Is Baat Par Ijmah Aur Itfaaq Hai Ke Abubakar Sab Se Afzal Hai Phir Umar Phir Usmaan Phir Ali Radiallahu Ta'ala Anhum (Nabras Safah 303)

(12) Hazrat Data Ganj Bakhsh Syed Ali Hajwari Rehamullah Allai Sidiq E Akbar Ki Shaan Me Farmate

Hai : Shaikh Ul Islam, Khair Ul Anaam, Bad Az Ambiyah Allaysallam , Imaam Wa Syed Ahl Tajrid, Shehnshah E Arbaab E Tafriid, Az Aataf E Insaani Ba'aid, Ameer Ul Mominin Hazrat Abubakar Abdullah Bin Usman Al Sidiq Haqais Wa Maaruf Me Aapki Karamat Mash'hur Aur Alamat Wa Shawahid Zahir Hai. Mashaikh E Izzam Aapko Arabaab E Mushaida Ka Sardar Qarar Dete Hai Aur Hazrat Umar Radiallahu Ta'ala Anho O Arbaab Mujahid Ka Paishwa Samjate Hai. Sidiq E Akbar Radiallahu Ta'ala Anhum Ambiyah Allaysallatosallam Ke Bad Tamaam Makhluqaat Se Aage Hai. Aur Kisi Shakhs Ke Liye Jaiz Nahi Ke Aap Se Aage Qadam Rakhein. Jab Khuda Wand Ta'ala Apne Kisi Ko Kamaal E Sidiq Ke Muqaam Par Faaiz Karta Hai Aur Use Muqam Tamkin Par Mutmakin Karta Hai To Wo Farmaan E Illahi Ka Muntzir Rahta Hai Ke Aya Use Faqiri Ka Hukm Hota Hai Ya Ameeri Ka. Agar Ameeri Ka Hukm Hota Hia To Wo Imarat Ikhtiyaar Karta Hai Aur Usme Apne Tasruf Ya Ikhtiyar Ko Dakhal Nahi Dene Deta. Jaisa Ke Sidiq E Akbar Radiallahu Ta'ala Anho Ne Ibtida Se Inteha Tak Faqr Aur Taslim Wa Riza Ko Pasand Kia. Isliye Sufiyah E Kiram Jinke Imaam Wa Muqtada Sidiq E Akbar Hai Unka Maslak Bhi Yahi Faqr Aur Taslim Raza Hai Aur Wo Imarat Wa Riyasat Ki Tamana Nahi Karte. Aap Radiallahu Ta'ala Anho Aam Musalmano Ke Bhi Deeni Imam Hai Aur Is Tariqat Par Chalne Walo Ke Khaas Imaam Hai  
(Kashf Ul Mehjood Safah 67)

Hazrat Data Sahab Quds Sira Ul Aziz Ek Muqaam Par Farmate Hai :

Tarjumah :

Agar Tum Sufi Ke Bare Me Tahqeeq Janana Chahte Ho To Sun Lo, Agar Koi Sufi Ki Siffat Ka Hamil Hai To Wo Abubakar Sidiq Hai

(Kashf Ul Mehjood Safah 32)

Hazrat Data Sahab Allairehma Ne Sidiq E Akbar Ki Khilafat Ko Mehaj Siyasi Aur Farsh Tak Mehdood Manane Walo Aur Maula Ali Radiallahu Ta'ala Anho Ko Sidiq Ke Muqabale Par Wilayat Me Yakta Kahne Walo Ka Naas Mar Dia Hai.

Tafziliyon Ke Pehle Tin Sawalo Ke Jawab Aap Ne Mulahija Farmaye. Dar Asal Yeh Ek Hi Sawaal Tha Jiska Jawaab Asaana Banane Ke Liye Humne Use Tin Ajza Me Taqsim Kar Dia. Aap Akhir Me Imaam Ahl Sunnat Hazrat Maulana Shah Ahmad Raza Khan Barelvi Quds Sira Ki Taraf Se In Zalimo Par Ilm Ta'zir Ke Taazyane Barste Hue Dekhe Aur Ibrat Pakadte Hue Unhe Maidan E Jaza Me Tanha Chordh Deijye .

Fazile Barelvi Quds Sira Raqam Taraz Hai :

Ajeeb Tamama Hai Firqa Sanfaziyah Jinke Qulub Tafzil E Hazraat E Shaikhain Radiallahu Ta'ala Anhuma Me Itbah E Kitaab Wa Sunnat Wa Ijmah Wa Ulma E Ahl Sunnat Haq Ke Liye Munsharh Nahi Hote Aur Dalail E Qahira Ki Tabish Dil Ko Gona Naram Bhi Karti Hai To

يتعل صدره ضيقاً حرجاً كأنها يصعد في السبا

Ki Aafat Rasta Rok Ke Khadi Ho Jati Hai Aur Baye Huma Sunniyat Wo Payara Pyaara Mitha Ithha Naam Hai Ke Ailaniyah Is Se Inkaar Bhi Gawara Nahi Hota. Apni Parda Poshi Ko Tarah Tarah Ki Baid Tojihain , Rakik Tawilien Nikalte Aur Wo Sari Khayali Balaye Suniyon Ke Sar Dalte Hai Ke Unke Mazhab Ka Yahi Mahsal Hai. Phir Ba'anaiyat E Illahi Ahl Haq Ki Himmatt E Bazo Se Doodh Ka Doodh Pani Ka Pani Ho Jata Hai Aur Tira Yeh Ke Jis Se Suniye Nayi Taqrir Tarashega Aur Uske Mazhab E Suniyah Hone Ka Dawa Kar Dega Goya Mazhab E Ahl Sunnat Ek Tasweer Momi Ka Naam Hai Jise Jaisa Chahe Palta De Lijiye. Baz Sahibo Ne To Wo Tanqih Balig Ki Ke Jis Ki Khidmat Guzari Tambiyah Sabiq Me Guzari. Aur Hazraat Ke Zahan E Rasa Ne Unse Bhi Age Qadam Rakha Aur Aqeeda E Ahl Sunnat Ko Yun Sharf Talkhis Bakhsha Ke Hazraat Shaikhain Radiallahu Ta'ala Anhumaa Man Hias Aul Khulfa Afzal Hai Aur Hazrat Maula Ali Karamullah Waz Man Hais Al Wilaayat Aur Us Kalaam Ki Shrah Unki Zubaan Se Yun Hoti Hia Ke Khilafat Hazrat Abubakar Wa Farooq Radiallahu Ta'ala Anhumaa Ko Pehle Pohchi Aur Hazrat Murtaza Karamullah Waz Ul Karim Ke Salasil Ahl Tariqat Janaab E Wilayat Maab Par Muntahi Hote Hai Na Shaikhain Par. To Is Wajh Se Yeh Afzal Aur Is Wajh Se Wo. Aqul Rabi Yagfurli Yeh Ek Kalaam Hai Ke Aam Izraar Me Un Hazraat Ki

Zubaan Se Nikalta Hai Aur Tanqih Kijiye To Khud Un Ke Azhaan Uske Ma'ani Namahar Se Khaali Hote Hai. Agar Maqsood Is Se Wahi Hai Jo Asna Guftguh Me Unki Taqrir Se Tarwish Karta Hai To Mehaj Khutba Be Rabt , Khilafat Unhe Pehle Aur Unhe Pichhe Milna Awaliyat Man Hais Al Khilafat Hai Na Afzaliyat Man Hais Al Khilafat. Yani Wo Khilafat Me Pehle Hue Na Ye Ke Bajahat Khilafat Afzal Hue. Isi Tarah Inteha E Salasil Sulook Ka Bais Tafzil Mutnazah E Fih Hona Dawa Bala Dalil Balke Dalil Iske Khilafat Par Natiq. Aur Jo Yeh Murad Hai Ke Shaikhain Ko Amar Khilafat Me Achha Saliqa Tha Aur Mulkdari Wa Mulk Geri Unhe Khoob Aati Hai To Aziz Man Yeh To Koi Aisi Baat Na Thi Jis Par Is Qadr Shor Wa Shaibag Hota, Sunni Tafzili Do Mazhab Mutfariq Ho Jate. Ahl Sunnat Tartib Fazilat Me Ambiyah Ke Bad Shaikhain Ko Ginate hai, Har Jumuah Ko Afzal Ul Bashr Bad Ul Ambiyah Bil Tahqeeq Syedna Abu Bakar Al Sidiq Khutbo Me Pada Jata Ahadees Me Shaikhain Ko Ambiyah Wa Mursalin Ke Bad Saradr Awalun Wa Aakhirin Wa Behtarin Ahl Asmaan Wa Zamin Farmaya Jata. Maula Ali Ko Apni Tafzil Se Bayehshadu Mad Inkaar Hota Ke Jaise Aisa Kahte Sunuga Muftari Hai Use Muftari Ki Had Maruga. Yeh Batein To Dunia Ke Kaam Hai Godeen Ke Liye Waseela Wa Zaiyah Ho Isliye Maula Ali Karamullah Waz Farmate Hai : Yani

Nabi Karim ﷺ Ne Unhe Humare Deen Yani Namaz Ke Liye Pasand Faraya Kya Hum Unhe Apni Dunia Yaani

Khilafat Ke Liye Pasand Na Kare. Phir Isme Afzauni Hui To Kya Aur Na Hui To Kya ? Itani Hi Baat Par Tanazah Tha To Sunniyon Ne Nahaq Bechare Tafziliyo Par Qayamatein Tordi Aur Maula Ali Ne 80 Korde Ka Musthaq Thhehraya Aur Jo Iske Siwa Kuch Aur Maqsood Hai To Uska Jawaab Tambiyah Sabiq Se Lijiye.

Matlah Ul Qamrain Safah 54,55,56

Aakhir Me Yeh Sawaal Bhi Puchna Chahege Ke Hazrat Sultaan Bahwar Rehamullah Ke Is Misre Ka Kya Matlab Hai ?

غوث قطب سب ارے ارے تے عاشق جان اگیرے ہو

### **Tafzili Ka 4th Sawaal**

Nabi Karim ﷺ Tin Tarah Ki Khilaafat Jari Hui. Khilafat E Wilayat, Khilafat E Saltnat Aur Khilafat E Hidayat. Hazrat Shah Waliullah Mohdeesh E Dehlvi Allairehma Apni Kitaab Tafhimaat E Illahiyah Me Likhte Hai Ke Huzur Nabi Karim ﷺ Ki Wirasat Ke Hamlin Tin Tarah Ke Hai : Ek Wo Jinhone Aap ﷺ Se Hikmat Wa Azmat Aur Qutabiyat Batani Ka Faiz Hasil Kiya, Wo Aapke Ahl Bait Aur Khaas Hai. Dusra Tabqa Wo Jinhone Aap Se Hifaz Wa Talqin Aur Rushd O Hidayat Se Mutsif Qutabiyat Zahiri Ka Faiz Hasil Kia , Wo Aap ﷺ Ke Kabaar Sahaba E Kiram Radiallahu Ta'ala Anhum Jaise Khulfa E Rashdeen Aur Ashra Mubashara Hai. Tisra

Tabqa Wo Hai Jinhone Infradi Inayat Aur Ilm Wa Taqwa Ka Faiz Hasil Kia, Yeh Wo Ashab Hai Jo Ehsan Ke Wasf Se Mutsif Hue (Al Saif Ul Jala Ala Munkir E Wilayat Ali (Elan E Gadeer) Dr Muhammad Tahir Ul Qadri Minhajul Quraan Publication Lahore Aust 2007)

### **Jawaab**

Awalan Hazrat Shah Sahab Allairehma Ki Ibarat Na Quran Hai Na Hadees Aur Na Ijmah.

Jab Tak Shah Sahab Ne Yeh Ibarat Na Likhi Thi Us Waqt Tak Yani 1200 Saal Tak Ummat Ke Aqaid Ka Daromadaar Kis Chiz Par Tha ? Saniyat Shah Sahab Allairehma Ki Yeh Taqsim Tafzili Ki Taqsim Par Mantbiq Bhi Nahi Ho Rahi. Isliye Ke Unhone Puri Ibarat Me Kahi Khilafat Ka Lafz Istemal Nahi Farmaya Jab Ke Qutabiyat Ka Lafz Dono Par Istemaal Farmaya Hai. Qutabiyat Irshadiyah Aur Qutabiyat E Batiniyah. Ab Zahir Hai Ke Qutab Ul Irshaad Hukmraan Ko Nahi Kahte Aur Aaj Bhi Balke Har Daur Me Qutub Ul Irshad Maujood Hota Hai Magar Uska Hukmraan Aur Siyastadaan Hona Zaruri Nahi Hota. Adam E Intbaaq Ki Dusri Wajh Yeh Hai Ek Shah Sahab Qutabiyat Batani Ka Faiz Hasil Karne Walo Me Ahl Bait Ke Sath Khawaas Ko Bhi Shamil Kia Hai.

Khawaas Ka Lafz Tafzili Ko Nazar Kyon Nahi Aya ? Aur Khulafa E Araba Se Bad Kar Huzur Karim ﷺ Ke Khawaas Kon Ho Sakte Hai ? Khususan Jin Ke Haq Me Law Kunt Mutkhzan Khalila Warid Hia Unse Bad Kar



Khaas Kon Hoga ? Aur Agar Tafzili Use Atif Tafseer Banaye To Hum Arz Karege Ke Phir Dusre Tabqa Me Hazrat Shah Sahab Ne Khulfa E Araba Aur Ashra Mubashra Ka Zikr Kia Hai. Yaha Bhi Khulfa E Araba Aur Ashra Mubashara Me Ataf Tafseeri Murad Lekar Dikhao. Pehle Tabqa Me Ahl Bait Khawaas Me Shamil Hai Magar Khawaas Sirf Ahl Bait Nahi Aur Dusre Tabqa Me Khulfa E Arba Ashra Mubashara Me Shamil Hai Magar Sirf Khulfa E Arba Hi Ahsra Mubshara Nahi. Adam E Intbaaq Ki Tisri Wajh Yeh Hai Ke Shah Sahab Allairehma Ne Tisre Tabqe Ko Ehsaan Ke Wasf Se Mutsif Qarar Dia Hai. Talib E Ilm Bhi Achhi Tarah Samjate Hai Ke Taswuf Aur Tariqat Hi Ka Dusra Nam Ehsaan Hai Aur Hadees Ahsaan Ki Sufiyahna Sharah Mutabiq Lam Takan Tira Wali Fanaiyat Hi Martaba E Ahsaan Tak Pohchati Hai. Dar Asal Shah Sahab Allairehma Ne Khilafat Ki Baat Hi Nahi Ki Aur Na Hi Yeh Lafz Talash Karne Se Bhi Unki Ibarat Me Apko Milega, Balke Unhone Ruhani Faiz Hi Ki Tin Aqsaam Bayan Farmayi Hai. Lutf Ki Baat Yeh Hia Tafzili Sahab Ne Tin Tarah Ki Khilafat Ka Lafz Bar Bar Istemaal Farmaya Hai Halake Shah Sahab Lafz E Khilafat Se Dur Rahe Hai. Uske Bar Aks Hazrat Shah Sahab Quds Sira Tino Tabqaat Ke Liye Qutbiyat Aur Ahsaan Ki Alfaaz Istemaal Farmaye Hai Jabke Tafzili Sahab Ne Un Alfaaz Se Mukmal Ijtinaab Farmaya Hai. Yeh Zamin Asman Ka Farq Bata Raha Hai Ke Hazrat Shah Waliullah Allairehma Ka Maqsad Kuchh Aur Hai Aur Tafzili

Sahab Ki Niyat Me Kuchh Aur Hai. Salsan Tafzili Sahab Ko Khud Bhi Shah Sahab Ki Ibarat Ka Apni Taqsim Par Adam E Intbaaq Khatak Chuka Hai. Isiliye Unhone Yeh Wazahat Karna Padi Ke "Wajah Rahe Ke Yeh Taqsim Galba Hal Aur Khususi Imtiyaaz Ke Nishandai Ke Liye Hai Warna Har Harsa Iqsam Me Se Koi Bhi Dusri Qism Ke Khawaas Wa Kamalat Se Kuliwatan Khali Nahi Hai." Rabyan Hazrat Shah Sahab Ne Pehle Tabqe Me Tamaam Ahl Bait Aur Khawaas Me Azwajh E Mutharaat Shamil Hogi Ke Nahi, Jinka Ahl Bait Hona Quraan Me Nasus Hai ? Isliye Hum Kahte Hia Ke Tafzili Ke Baaz Bateo Se Rafziyat Lazim Aati Hai.

Khamsan Yeh Baat Bhi Yaad Rakhni Chaiye Ke Hazrat Shah Sahab Allaihrema Shuru Shuru Me Tafzili Thay Aur Bad Me Is Aqeede Se Tauba Farmayi. Aap Khud Likhte Hai Ke Mujhe Ruhani Taur Par Nabi Karim ﷺ Ki Bargah Se Hazrat Ali Par Hazrat Abubakar Aur Hazrat Ummar Ko Fazilat Dene Ka Hukm Dia Gaya. Goya Is Mamale Me Agar Meri Tabiyat Aur Mere Jahan Ko Azaad Chhorda Jata To Wo Dono Hazrat Ali Ko Fazilat Dene Aur Unse Zayda Mahabbat Ka Izhar Karte Lekin Yehek Chiz Thi Jo Meri Tabiyat Ki Khawaish Ke Khilaaf Ibadat Ki Tarah Mujh Par Aaid Ki Gayi Thi Aur Mujh Par Iski Tamil Lazim Thi  
(Faiz Ul Harmain Urdu Safah 203,33wa Mushahida)

Sochne Ki Baat Hai Ke Shah Sahab Kis Jahat Se Maula Ali Ko Afzal Mante Hoge Jis Ki Islah Ki Gsyi Aur Kya Shah Sahab Ko Sirf Siyasat Me Afzaliyat E Shaikhain Taslim Karne Ka Hukm Mila Hoga Ke Use Un Par Ibadat Ki Tarah Farz Kar Dia Gaya ?

Sadsan Hazrat Shah Sahab Allairehma Ne Tafzil E Shaikhain Ke Mauzu Par Ek Mustqil Kitaab Likhi Hai Jska Naam

### قرة العينين في تفضيل الشخين

Hai

Is Kitaab Me Hazrat Shah Waliullah Allairehma Ne Saaf Likha Hai Ke : Shaikhan Ki Khilafat Ka Zamana Aa Hazrat ﷺ Ki Nabuat Ka Zamana Hai Aur Khilafat Murtaza Ka Zamana Wilayat Ka Zamana Hai.

Maine Fanaiyat Aur Shiao Ka Ina'kaas Ke Lihaaj Se Nabi Karim ﷺ Se Mushabahat Sidiq Me Zayda Dekhi Hai

### 331 قرة العينين

Hazrat Shah Waliullah Allairehma Ki Ibarat Me Tatbiq Ki Surat Aasani Se Nikal Aayi Ke Unke Nazdik Qutbiyat Irshadiayh Se Murad Kamalat E Nabuwat Se Itsaf Hai Aur Shaikhain Ka Qurb E Nabuwat Se Wasil Hona Hazraat Mujadid Allairehma Ne Likha Hai. Goya Hazrat Mujadeed Aur Hazrat Shah Rehamullah Ki Baat Me Mutabiqat Paida Ho Gayi.

Dusri Jagah Shaikh Akbar Allairehma Ki Ibarat Naqal Karte Hai Ke Khulfa E Arba Ke Pass Khilafat Zahiri Batani Dono Maujud Thi.

Mulaija Hon

قرة العينين

Tisri Jagah Likhte Hai Ke Agar Bait Aur Sohbat Ka Aitbaar Kia Jaye To Shaikhain Ke Salasil Maula E Murtaza Se Zayda Sabit Hote Hai Balke Khud Syedna Ali Ul Murtaza Radiallahu Ta'ala Anho Ko Bhi Shaikhain Se Faiz Pohchanta Hai

قرة العينين

Ab Bataye. Aapne Puri Surat E Haal Ko Malhuz Kyon Na Rakha. Shah Sahab Ka Rujuh Kyon Chupaya. Aur Unki Ek Ibarat Ko Dusri Ibarat Ki Roshani Me Samajne Ki Koshish Kyon Na Farmayi. Apni Marzi Aur Andruni Aqeede Ke Mutabiq Ek Taqsim Ko Janam De Kar Shah Sahab Ki Ibarat Ko Is Par Zabrdasti Muntbiq Kyon Farmaya ?

Sab'an Rawafiz Ka Aqeedah Hai Ke Imaamat Saurai Nahi Balke Imaam Mamur Manillah Hota Hai.

Syedna Sidiq E Abar Radiallahu Ta'ala Anho Ki Khilafat Ko Khalis Saurai Aur Sahaba Ko Mili Bhagat Qarar Dete Rawafiz Ne Sidiq Khilafat Par Tanqid Ki Hai Balke Is Mauzu Par Unki Mukmal Kitab Shaikh Saqifa Maujud Hai

Jo Ek Nihayat Badtamiz Kitaab Hai.

Humare Mukhalif Tafzili Ne Hazrat Shah Sahab Ki Taqsim Se Bilkul Begana Hokaar, 100 Fisad Rafizana Zahniyat Ka Muzahira Karte Hote Aur Sidiqi Khilaafat Ko Zahiri Aur Maula Ali Ki Wilayat Ko Batani Qarar Dete Hue Yun Muwazana Likha Hai Ke :

Khilafat Zahiri Deen E Islam Ka Siyasi Mansab Hai Jo Intkhabi Aur Shawari Hota Hai Aur Awami Chunao Se Amal Me Ata Hai, Is Me Jamuriyat Hoti Hai, Kisi Ki Tajwiz Hoti Hai Kisi Ki Taaed.

Jab Ke Khilafat Batani Khalisan Ruhani Mansab Hai, Yeh Mehaj Dahbi Aur Ijtnabai Amar Hai, Khalifa Batani Ka Taqrar E Khuda Karta Ha, Isme Jamuriyat Nahi Balke Mamuriyat Hoti Hai Isme Kisi Ki Tajwiz Aur Kisi Ki Taaed Ki Zarurat Nahi Hoti.

Agey Likhte Hai : Khilafat Zamini Nijaam Ko Sawarati Hai Aur Wilayat Use Aasmani Nijaamke Husn Se Nikharati Hai. Khilafat Afraad Ko Aadil Banati Hai Aur Wilayat Afraad Ko Kamil Banati Hai. Khilafat Ka Wire Farsh Ak Hai Aur Wilayat Ka Wire Arsh Tak Hai  
(Al Saif Ul Jali Safah 9)

Ahl Ilm Se Darkhast Hai Ke Tafzili Ke In Nazriyat Ka Gaur Se Jaiza Lijiye. Kya Khulfa E Salsa Alaihimurriwan Ki Sabki Aur Khuft Balke Unpar Tabra Bolane Me Koi Kam Rah Gayi Hai ? Kya Khilafat Aur Wilayat Ke Is Taqabil Ne Mamla Tafzil Se Bad Kar Rafziyat Tak Nahi Pohcha Dia ?

Mazid Suniye ! Farmate Hai : Lihaja Ab Khilafat Se Mufr Hai Na Wilayat Se, Kyon Ke Hazrat Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ki Khilafat Bilfasal Ijmah Sahab Se Munqad Hui Aur Taarikh Ki Shahadat E Qatai Se Sabit Hui Aur Hazrat Maula Ali Radiallahu Ta'ala Anho Ki Wilayat Bil Fasal Khud Farman E Mustafa ﷺ Munqid Hui Aur Ahadees Mutwatir Ki Shahadat Qatai Se Sabit Hui Alkh.

Gaur Farmaye ! Rafzi Ne Khilafat Sidiq Ko Mahaj Ijmah E Sahaba Aur Taarikh E Shahada Me Mehdud Kar Dia Hai Jis Ke Pass Quran Wa Sunnat Se Koi Dastawez Maujud Na Ho Aur Wilayat Maula Ali Radiallahu Ta'ala Anho Ok Ahadees Mutawatir Se Qatai Sabit Kar Mara Hai. Wilayat Wo Jo Unhone Apne Zahan Se Taiyar Ki Hai. Balke Is Kitab Me Har Jagah Maula Ka Tarjumah Maula Hi Karte Rahe Magar Jab Aakhir Me Pohche To Jaha Syedna Farooq E Azam Ne Maula Ka Lafz Istemal Farmaya Tha Waha Mauqa Pakar Maula Ka Tarjumah Aqa Kar Dia Take Yeh Sazish Puri Kitaab Me Jalwagar Ho Jaye Aur Ahl Sunnat Ki Tarah Maula Bamani Dost Aur Mehboob Nahi Balke Rawafiz Ki Tarah Maula Ba'mani Aqa Sabit Ho Jaye.

Mazid Farmate Hai :

So Hum Sab Ko Jaan Lena Chaiye Ke Hazrat Maula Ali Murtaza Radiallahu Ta'ala Anho Aur Hazrat Mahdi Al Arz Wal Samah Allaysalam Baap Beta Dono Allah Ke

Wali Aur Rasoolallah ﷺ Ke Wasi Hai. Unhe Taslim Karna Har Sahab E Imaan Par Wajeeb Hai.

Farmaye ! Yeh Shia Ke Kalma Ali Wali Allah Wasi Rasoolallah Ka Ba'ainia Tarjumah Hai Ke Nahi ? Shah Waliullah Mohdeesh Dehlvi Rehamullah Ne Yeh Sari Batein Kaha Likhi Thi Aur Un Sari Khurafat Ko Aap Kiske Zime Lagayege ?

Haqiqat Yeh Hai Ke Khilafat Sidiqi Ki Buniyad Quran Wa Sunnat Me Maujud Hai Aur Ulma E Ahl Sunnat Shuru Se Is Par Dalail Dete Chale Aaye Hai. Ahl Sunnat Ne Quran Ki Ayat

وعد الله الدين امنوا

Khulfa Rashideen Ki Khilafat E Haqa Par Istdalaal Kia Hai.

الذين ان مكناهم في الارض اقاموا الصلوة

Se Khulfa E Rashdeen Ki Khilafat Rashdeen Ki Khilafat E Haqa Ki Tasdiq Ho Rahi Hai. Hadees Bukhari Me

مروا بابا بكر فليصل بالناس

Ke Alfaz Muajood Hai Yani Abubakar Ko Allah Aur Uske Rasool Ki Taraf Se Amar Kar Do Ke Logo Ko Namaz Padaye (Bukhari Jild 1)

Farmaye .

وعد الله

Me Sidii Khilafat Ka Wada Khuda Ne Kia Ya Jamoor Ne ? مروا Ka Kya Ma'ani Hai ? Yaha Mamuriyat Ko

Dekhte Waqt Apki Aankhein Kyon Chadai Gayi ? Aur Hadees Muslim Me

مے ابی اللہ والہومنون الا ابابکر

Ke Alfaaz Maujood Hai Yani Mere Bad Allah Aur Tamaam Farishto Ne Abubakr Ke Siwa Har Kisi Ki Imaamat Ka Inkar Kar Dia Hai.

(Muslim Jild 2)

Is Se Bad Ab Dawood Sharif Me

لا لا یابی اللہ والہومنون الا بکر

Ke Alfaaz Maujood Hai

(Abu Dawood Jild2)

Farmaye Yeh Quraan Aur Hadees Hai Ya Taarikh ? Isme Allah , Allah Ka Rasool Aur Tamam Asmani Farishtein Bhi Shamil Hai Ya Mehaj Awam, Jamoor, Shaura Aur Rafziyo Ke Baqaul Mili Bhagat ? Phir Aapne Kis Tarah Khalis Saurai Aur Khalis Khudai Ki Rafzyana Taqsim Karne Ki Jurrat Farmayi.

یابی اللہ والہومنون

Ke Yahi Alfaz Agar Maula Ali Ke Bare Me Warid Hote To Tafziliyo Ko Asmano Aur Zamino Me Wilayat Aur Imaamat E Danke Sunai Dene Lagte.

Agar Kisi Shakhs Ne Tajwiz Di Thi Aur Dusro Ne Taid Ki Thi To Uska Sabab Aur Pas Manzar Kia Tha ?



انت سيدنا، وخيرنا واجنا الى رسول الله صلى الله عليه

واله وسلم

Bukhari Jild 1

Alfaaz Allah Aur Uske Rasool Ko Bich Me La Rahe Hai Ke Nahi ?

Hata Ke Sidiq Akbar Radi Allahu Ta'ala Anho Ka Khalifa E Rasool Hona Sabiq Adyaan Me Bhi Mazkur Tha. Aur Nabi Karim ﷺ Ke Qadmein Sharifein Me Bethhe Hue Syedna Sidiq E Akbar Radiallahu Ta'ala Ki Tasweer Tak Un Logo Ke Pass Mehfuz Thi. Yeh Hadees Hum Mukmal Hawale Ke Sath Naqal Kar Chuke Hai.

Aise Dalail Ke Hote Hue Tafzili Ne Khilafat E Sidiq Ko Wahi Se La Taluq Aur Khalis Saurai Kah Dia Hai. Isme Koi Shak Nahi Ke Tafzili Ki Khaal Utare To Andar Se Rafzi Bar Aamad Hoga.

Tafzili Ka Yeh Kahna Ke Khilafat Me Jamuriyat Hoti Hai Aur Wali Batin

باطن مأمور من الله

Hota Hai, Muntkhib Hota Hai, Iska Taqrar Khuda Karta Hai, Maula Ali Ki Wilayat Ahadees Mutwatir Ki Qataiyat Se Sabit Hai, Maula Ali Rasoolallah ﷺ Ke Wasi Hai, Unhe Aur Imaam Mahdi Allaysalalm Ko Taslim Karna Har Sahib E Imaan Par Wajeeb Hai. Tafzili Ke In Tamaam Jumlo Par Gaur Kijiye. Yeh Sirf Tafzil Hi Nahi Balke Khalis Rafziyat Bhi Hai. Batin Ka

Yeh Aqeedah Sirf Rawafiz Me Hi Nahi Balke Ismailiyo Ke Haan Bhi Raij Hai.

Tafzili Sahab Ne Siyasat Aur Wilayat Me Jo Tawil Mawazna Likha Hai Yeh Mehaj Khatibana Gardaan Hai Aur Uski Har Baat Humari Paish Karda Ayat Wa Ahadees Aur Khususan Farman E Musatafa

يَا بِي اللّٰه والھومنون الا ابابکر

Se Mutsadam Hai.

Aap Ki Wilayat Ke Munkir Kharji Hai. Magar Is Wilayat Me Pehle Tino Khulfa E Rashdeen Allayhimurrizwan Badarja Aula Shamil Hai Aur Tafzili Ne Jis Tariqe Se Maula Ali Ki Wilayat Ko Khulfa E Salsa Par Tarjih Di Hai Yeh Khalis Rafziyat Aur Khulfa E Salsa Ki Tauheen Hai Aur Beadabi Hai. Ahl Sunnat Ka Aqeedah Khawarij Aur Rawaafiz

لعنت اللہ علی شرمہم کے بین بین ہے

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## Tafziliyo Ka 5va Sawaal

Afzaliyat Ka Daromadar Ilm Par Hota Hai Aur Maula Ali Radiallahu Ta'ala Anho Tamaam Sahaba Me Aalim Hai. Aap Ilm Ka Darwaza Hai. Sab Se Bade Qazi (Aqza) Hai Aur Tamaam Khulfa Ne Aapse Rehnumayi Hasil Ki Hai.

### Jawaab

Nabi Karim ﷺ Ne Syedna Sidiq E Akbar Radiallahu Ta'ala Anho Ko Khud Imaamat Ke Musale Par Khada Farmaya  
(Bukhari Jild 1, Muslim Jild 2)

Imaam Bukhari Allairehma Ne Is Hadees Ko Jis Baab Me Naqal Kia Hia Uska Nama Yeh Rakha Hai Yani Ilm Aur Fazilat Wala Imamat Ka Zayda Haqdar Hai.  
Imaam Ul Aqaid Hazrat Imaam Abul Hasan Ash'ari Allairehma Farmate Hai :

Yani Nabi Karim ﷺ Ka Sidiq E Akbar Radi Allahu Ta'ala Anho Ko Aage Khada Karna Is Baat Ki Dalil Hai Ke Sidiq E Akbar Tamam Sahaba Se Zayda Ilm Wale Aur Behtar Qari Thay. Isliye Ke Sahi Tarin Hadees Me Hai Jiski Sehat Par Tamaam Ulma Ka Itfaq Hai Ke Nabi Karim ﷺ Ne Farmaya : Qaum Ki Imamat Wo Shakhs Kare Jo Unme Quraan Ka Sab Se Bada Qari Ho Aur Agar Qari Hone Me Sab Barabar Ho To Phir Wo Shakhs

Imaamat Kare Jo Sunnat Ka Sab Se Bada Aalim Ho Aur Agar Isme Bhi Sab Barabar Ho To Wo Shakhs Imaamat Karaye Jo Umar Me Sab Se Bada Ho Aur Agar Isme Bhi Sab Barabar Ho To Wo Shakhs Imamat Karyaye Jo Sab Se Pehle Musalman Huwa Hon.

Allama Ibn Kaseer Farmate Hai : Asha'ari Allairehma Ka Kalaam Sone Ke Paani Se Likhne Ke Qabil Hai. Aur Tamaam Ki Tamaam Sifaat Sidiq E Akbar Radiallahu Ta'ala Anho Me Maujud Hai.

Al Bidaya Wa Nihaya Jild 5

Sanyan Mehboob Karim ﷺ Ke Wisaal Sharif Par Sidiq E Akbar Radiallahu Ta'ala Anho Ne Jab Quran Sharif Ki Ayat Tilawat Farmayi To Sahab E Kiram Allaihimurrizwan Ki Hairani Dur Ho Gayi Aur Sab Ko Yaqin Aa Gaya Ke Habib Karim ﷺ Wisaal Farma Chuke Hai. Syedna Ibn Abbas Radiallahu Ta'ala Anho Farmate Hai Ke Hume Aise Lagta Tha Jaise Log Is Ayat Ka Mafhum Aaj Tak Nahi Samaj Sake Thay. Jab Log Waha Se Rukhsat Hue To Har Ek Ki Zubaan Par Yahi Ayat Thi (Bukhari Jild 1)

Yaha Hum Ahl Insaaf Ke Zamin Ko Jhinjhod Kar Yun Puchna Chahte Hai Ke Agar Yeh Hadees Syedna Ali Ul Murtaza Ke Bare Me Hoti To Rawafiz Kya Hashr Barpa Karte ?

Salsan Syed Ul Mursalin Radiallahu Ta'ala Anho Ke Bad Murtadeen Ne Jab Zakat Dene Se Inkaar Kia To Syedna Sidiq E Akbar Radi Allahu Ta'ala Anho Ne Farmaya Jisne Namaz Aur Zakaat Me Farq Samja Allah Ki Qasam Me Uske Khilaaf Jung Karuga. Baqi Tamaam Sahaba E Kiram Alalihimurrizwan Is Baat Ko Samj Na Sake. Phir Behas Mubahishe Ke Bad Un Par Wajeh Ho Gaya Ke Sidiq E Akbar Haq Par Hai. Lihaja Sab Ne Sidiq E Akbar Ki Baat Ki Taraf Ruju Farmaya. Is Waqiah Se Ulma E Kiram Ne Is Baat Par Istdalaal Kia Hai Ke Sidiq E Akbar Radi Allahu Ta'ala Anho Tamaam Sahaba Se Bade Aalim Hai.

(Sawaiq E Mohqriqa)

Rabyan Khalifa Ke Intkhaab Ke Waqt Sidiq E Akbar Radiallahu Ta'ala Anho Ka

### الایمة من قریش

Bayan Karke Tamam Sahaba Ki Rehnumai Karna Aur Habib Karim ﷺ Ke Dafan Ke Waqt Yeh Hadees Bayan Farmana Ke Nabi Jaha Faut Hote Hai Wahi Par Dafan Hote Hai, Sidiq E Akbar Radiallahu Ta'ala Anho Ke Un Mamalat Me Aalim Hone Ka Sabut Hai. Kisi Dusre Sahabi Ko In Bato Ki Khabar Na Thi.

Kahmsan Ruhani Mamlat Aur Nabi Karim ﷺ Ki Mijaz Shansi Me Bhi Sidiq E Akbar Radi Allahu Ta'ala Anho Tamaam Sahaba Se Bad Kar Thay. Kaan Abu Abkar Aalmana (Bukhari ,Muslim,Mishkaa)

Sadsan Sidiq E Akbar Radi Allahu Ta'ala Anho Khawabo Ki Tabeer Ka Ilm Sab Se Zayda Rakhte Thay. Nabi Karim ﷺ Ne Farmaya Ke Mujhe Hukm Huwa Ke Main Abubakr Se Kahu Ke Logo Ko Unke Khawabo Ki Tabeerein Bataya Karo (Sawaiq Mohriqa)

Imaam Muhammad Bin Sirin Rehamullah Farmate Hai Ke Nabi Karim ﷺ Ke Bad Is Ummat Me Sab Zayda Khawabo Ki Tabeer Ka Alim Abubakar Hai.

Khawabo Ki Tabeer Ka Ilm Na Sirf Ilm Hai Balek Khass Ruhani Ilm Hai Aur Is Ilm Me Sidiq E Akbar Radiallahu Ta'ala Anho Puri Ummat Se Aage Hai. Aap Radiallahu Ta'ala Anho Ilm Ul Nisaab Me Bhi Sab Se Zayda Mahir Thay

Aalam Ul Nass Banisab Ul Arab (Tareekh E Khulfa Safah 36)

Sab'an Khud Maula Ali Radiallahu Ta'ala Anho Ne Sidiq E Akbar Radi Allahu Ta'ala Se Deen Riwayat Farmaya Hai. Chunache Ek Hadees Sharif Ke Alfaaz Is Tarah Hai Ke

Hazrat Ali Murtaza Ne Farmaya Ke Mujhe Abubakar Ne Hadees Batayi Aur Abubkar Ne Sach Farmaya. Farmaya Ke Maine Rasool Allah ﷺ Ko Farmate Hue Suna Jab Koi Admi Gunah Kar Bethata Hai Phir Khada Ho Kar Wuzu Karta Hai Phir Namaz Padta Hai Phir Allah Se

Bakhshish Mangta Hai. To Allah Use Bakhs Deta Hai.  
Phir Aapne Yeh Ayat Padi.

الذين اذا فعلوا فاحشة الاية

(Tirmizi , Ibn Majah, Al Mustnad)

Ab Bataye Bab Ul Ilm Ke Hazar Wali Baat Kaha Gayi ?  
Yaha To Sidiq Akbar Baab Ul Ilm Hi Nahi Balke Baab  
Ul Bab Ban Chuke Hai.

Samnan Hadees Pak Me Hai Ke Yani Agar Umar Ka Ilm  
Tarazu Wale Ek Palade Me Rakha Jaye Aur Tamam  
Logo Ka Ilm Dusre Palade Me Rakha Jaye To Umar Ka  
Ilm Bhari Hai (Mustdark Jild 3) Yeh Alfaaz Agar Nabi  
Karim ﷺ Ne Maula Ali Ke Bare Me Farmaye Hote To  
Tafzili Aur Rawafiz Qayamat Barpa Kar Dete.

Hakim Ne Use Sahi Qarar Dia Hai Aur Zahbi Ne Bhi  
Iski Tasdiq Kardi Hai. Aur Bila Shuba Yeh Hadees  
Madina Tul Ilm Wali Hadees Se Buland Paya Hadees  
Hai.

Sab'an Nabi Karim ﷺ Ne Sahaba Ko Ilm Ki Mukhtlif  
Anwah Se Nawaza Hai. Gulistaan E Mustafa Ke Har  
Phool Ki Alag Rangat Aur Alag Khushboo Hai.  
Chunache Huzur Karim ﷺ Ka Mijaz Samajne Me Sidiq  
Akbar Sab Se Bad Kar Thay.

(Bukhari, Muslim, Mishkat Safah 546)

Mehboob Karim ﷺ Ki Ummat Me Allah Se Batein Karne Wala Sirf Aur Sirf Syedna Umar Farooq Hai (Bukhari Jild 2, Muslim Safah 2 , Tirmizi Jild 2)

Aur Umar Ki Zubaan Par Haq Bolta Hai (Mustdark Hakim Jild 3, Tirmizi Jild 2)

Quran Ki Jo Tafseer Ibn Masood Radiallahu Ta'ala Anho Ne Kar Di Huzur ﷺ Us Par Razi Hai (Mustdark Hakim Jild 4)

Syedna Ibn Masood Radiallahu Ta'ala Anho Hud Farmate Hai Ke Us Zaat Ki Qasam Jiske Siwa Koi Mabood Nahi Quran Ki Koi Aisi Surat Nahi Jiske Bare Me Mujhe Ilm Na Ho Ke Kaha Nazil Hui Aur Koi Aisi Ayat Nahi Jiske Bare Me Mujhe Ilm Na Ho Ke Kis Maqsad Ke Liye Nazil Hui Aur Agar Mujhe Malum Ho Jaye E Fulah Shakhs Quran Ke Bare Me Mujh Se Zayda Ilm Rakhta Hai , Agar Mera Unt Us Takh Pohch Sakta Ho To Main Apna Unt Uski Taraf Zarur Daudauga. (Muslim, Al Mustnad 31)

Niz Farmaya Char Admiyon Se Quran Sikho, Abdullah Bin Masood, Muaz Bin Jabal, Abi Bin Ka'ab Aur Salem Radiallahu Ta'ala Anhum (Bukhari Jild 1, Muslim Jild 2)

Nabi Karim ﷺ Ne Hazrat Abu Huraira Ko Hafza Ata Farmaya Aur Isliye Wo Hadees Ke Sab Se Bade Rawi Hai (Bukhari Jild 1)

Aap Farmate Hai Maine Huzur ﷺ Se Do Ilm Sikhein. Ek Wo Hai Jise Main Bayan Karta Hun Aur Ek Wo Hai



Jise Agar Main Use Bayan Karu To Log Meri Gardan Kaat Dein (Bukhari Jild 1)

Nabi Kairm ﷺ Ne Hazrat Abdullah Bin Abbas Radiallahu Ta'ala Anho Ko Dua Di Ke Aey Allah Use Kitaab Aur Hikmat Sikha (Bukhari Jild 1 )

Niz Farmaya Aye Allah Use Deen Ki Fiqah Ata Kar (Muslim Jild 2)

Isliye Ibn Abbas Radiallahu Ta'ala Anho Ko Afaqah Ul Naas Kaha Jata Hai Yani Tamaam Logo Se Bade Faqih. Niz Farmaya Ibn Abbas Behtarin Tarjuman E Quran Hai. (Mustad Jild 4)

Ahl Ilm Wa Zauq Ki Tawajah Ke Liye Hum Arz Karte Hai Ke Syedna Ibn Abbas Radiallahu Ta'ala Anho Ko Nabi Karim ﷺ Ne Tarjuman Ul Quran Aur Jar Ala Imaamat Qarar Dia Hai Aur Unhe Kitab Wa Himmat Milne Ki Dua Di Hai. Muslim Ki Hadees Me Deen Ki Fiqah Ata Hone Ki Dua Di Hai. Isliye Unhe Afqah Ul Naas Kaha Jata Hai.

Al Ilqaab Me Se Koi Ek Laqab Bhi Agar Maula Ali Radiallahu Ta'ala Anho Ko Mil Jata To Rawafiz Ne Jo Aaj Kal Mahol Paida Kar Rakha Hai, Aise Mahol Me Rawafiz Aur Tafzili Bigaad Dalne Laj Jate.

Huzur Hujefa Radiallahu Ta'ala Anho Ka Laqa Hai : Rasool Allah ﷺ Ka Humraz, Jis Raz Ko Unke Ilawa Koi Nahi Janta (Bukhari Jild 1 Mustdark Hakim 4 ) Jara Chashm E Taswur Se Gaur Famraye. Yeh Alfaz Agar

Maula Ali Radiallahu Ta'ala Anho Ke Bare Me Farmaye  
Gaye Hote To Logo Ki Taraf Se Hashr Bapa Ho Jata

Ek Hades Me Mukhtlif Sahaba E Kiram  
Allaihimrumrizawn Ki Mukhtlif Uloom Wa Funoon Par  
Maharat Ka Nihayat Khubsurat Tazkira Maujood Hai.  
Farmaya

Yani Meri Ummat Me Se Us Par Sab Se Zayda  
Meharbaan Abubakr Hai, Allah Ke Mamleme Sab Se  
Zayda Sakht Umar Hai, Sab Se Zayda Hayat Wala  
Usmaan Hai, Sab Se Bada Qari Abi Bin Ka'ab Hai, Sab  
Se Zayda Mairas Ka Mahir Zaid Bin Sabit Hai, Sab Se  
Bada Qazi Ali Ibn Abi Talib Hai, Halal Aur Haram Ka  
Sab Se Zayda Bada Alim Muaz Bin Jabal Hai, Zubaan  
Ka Sab Se Zayda Sacha Aur Abu Jarr Hai, Is Ummat Ka  
Amin Abu Ubaida Ibn Jarah Hai Aur Is Ummat Ka  
Aalim Abdullah Bin Abbas Hai

(Mustdark Hakim Jild 4) Isi Tarah Ki Hadees Tirmizi  
Jild 2 Me Bhi Maujood Hai)

Is Hadees Me Hazrat Muaz Bin Jabal Ko Aalim Bil Halal  
Wal Haram Farmaya Gaya Ek Aur Hadees Me Hai Ke  
Muaz Bin Jabal Muaz Bin Jabal Qayamat Ke Din Ulma  
Ke Imaam Ban Kar Aayege. (Sawaiq E Muhariqa )  
Syedna Muaz Bin Jabal Radiallahu Ta'ala Anho Ke Ilm  
Ki Surat Hal Achhi Khassi Dilchasp Hai Hata Ke  
Humare Mukhtbain Ke Pasandida Aalim Ibn Taimiyah  
Ko Galatfehmi Ho Gayi Ke Hazrat Muaz Ka Ilm Maula

Ali Ke Ilm Se Zayda Hai. Chuanche Ibn Taimiyah Likhta Hai :

قعله اعلمهم بالحلال والحرام معذ بن جبل اقرب الى  
الصحة باتفاق علماء اهل الحديث من قوله اقضاكم  
على (الى ان قال) علم ان المحتج بذلك على ان عليا  
اعلم من معاذ بن جبل جاهل  
فتوى ابن تيميه جلد 4 ص 410

Ibn Taimiyah Ka Yeh Fatawa Humane Madaheen Ibn Taimiyah Ko Tasweer Ka Dusra Intehai Rukh Dikhane Ke Liye Ilzaman Likh Dia Hai Warna Hum Bazat E Khuda Ibn Taimiyah Ki Is Tahqeeq Se Hargiz Mutfiq Nahi Hai.

Ab Mukma Surat E Haal Wajeh Ho Jane Ke Bad Hadees Madinatul Ilm Ka Mahfum Samajna Nihayat Aasan Hai Yani Main Ilm Ka Shehar Hun Aur Ali Uska Daraza Hai. Wajeh Rahe Ke Hadees Madina Tul Ilm Ko Hakim Ne Sahi Likha Hai Jab Ke Zahbi ,Ibn Taimiyah, Ibn Jauzi Aur Ib Kaseer Ne Ise Saraasr Mauzu Aur Mangadat Qarar Dia Hai. Khususan Is Ka Aakhri Jumla

من يراد المدينة فليات الباب الحاق

Mehsus Hota Hai. Jab Ke Aisi Harkatein Karna Shia Ki Muslama Aadat Bhi Hai Wallahu Allam. Lekin Allama Jalaludeen Suyuti Aur Hazrat Mula Ali Qari Allairehma

Ne Is Hadees Ko Hasan Qarar Dia Hai (Taarikh E Khulfa Safah 133, Mirqaat Jild 11)

Is Hadees Ki Sharha Shaikh Mohqeeq Abdulhaq Mohdeesh Dehlvi Allairehma Farmate Hai.

Yani Isme Koi Shak Nahi Ke Nabi Karim ﷺ Ka Ilm Dusre Sahaba Ke Jariye Bhi Hum Tak Pohcha Hai Aur Yeh Ali Murtaza Radiallahu Ta'ala Anho Ka Khasa Nahi. (Ashatul Lamhaat Jild 4)

Hazrat Mula Ali Qari Allairehma Farmate Hai :

Bab Ul Ilm Se Murad Ilm Ke Darawazo Me Se Ek Darwaza Hai. Aage Farmte Hai Ke Tamama Sahba Ilm Ke Darwaze Hai Jaisa Ke Hadees Sharif Me Hai :

فبايهم اقتديتم اهتديتم

Albata Maratib Ka Farq Zaroor Hai. Chunache Tabaeen Ne Maula Ali Ke Ilawa Beshumar Sahaba Se Qiraat ,Tafseer,Hadees Aur Fiqah Ke Mukhtalif Al Nawa Uloom Hasil Kiye Hai Lihaja Maula Ali Ke Ilm Ka Darwaza Honeki Takhsis Baqi Na Rahi.

(Mirqaat) Phir Farmate Hia Ke Darul Jannat Se Darul Hikmat Bada Hai. Jab Darul Jannat Ke 8 Darwaze Hai To Darul Hikmat Ke Darwaze Is Se Zyada Kyon Na Ho (Mirqaat Jild 11)

Mula Ali Qari Allairehma Ne Yanni Sab Se Bada Qazi Hone Ka Matlab Yeh Hai Ke Aap Un Ahkam Ko Zayda Jante Thay Jinki Zarurat Adalati Mamlata Me Padti Hai.

Kisi Ke Sab Se Bada Qazi Hone Se Iska Dusro Se Bada Alim Hona Lazim Nahi Ata (Mirqaat Jild11)

Azim Chishty Buzurag Hazrat Meer Syed Abdul Wahid Bilgrami Quds Sira Farmate Hai Ke Tamaam Sahaba E Kiram Is Shehar Ke Darwaze Hai Isliye Deen Ke Tamaam Uloom Ummat Ke Jumla Ulma Ko Unhi Darwazo Se Pohche Hai. (Sabah Sanbil Safah 73)

Khulasa Yeh Ke Maula Mushkil Kusa Karamulla Waz Ul Karim Ke Baab Ul Ilm Hone Ke Sath Sath Baqi Sahaba Ko Bhi Awab Ul Ilm Manana Zaruri Hai. Aur Mere Saaba Me Jiski Bhi Pairawi Karoge Hidayat Paoge, Farooq E Azam Ka Huzur ﷺ Ka Bacha Huwa Sara Ilm Pi Jana , Farooq Ke Ilm Ka Palda Sab Se Bhari Hona, Sidiq Ka Imamat Karana, Aur Abubakr Hum Sab Me Zayda Ilm Wale Thay Ka Misdaq Hona, Ibn Masood Se Quraan Sikhane Ka Hukm Milna, Unki Tafseer Ko Nabi Karim ﷺ Ka Apni Ummat Ke Liye Pasand Farmana, Char Sahaba Se Quran Sikahane Ka Hukm Dena, Hazrat Abu Huraira Ko Hafiza Ata Farmana, Hazrat Ibn Abbas Ka Afqa Ul Naas Aur Tarjumaan Ul Quraan Hona, Hazrat Abu Ubaida Ibn Jirah Ka Amin Al Ummat Hona, Hazrat Hujefa Ka Nabi Kairm ﷺ Ka Humraaz Hona. Hazrat Zaid Ka Ilm E Mairas Me Sab Se Zayda Mahir Hona, Hazrat Ubi Bin Ka'ab Ka Sab Se Bada Qari Hona Aur Hazrat Muaz Bin Jabl Ka Halaal Aur Haram Ka Sab Se Bada Aalim Hona Sab Batein Baik Waqt Malhuz

Rakhni Chaiye Radiallahu Ta'ala Anhum. In Me Se Sirf Aqza Ko Chun Lena Aur Usi Hadees Se Alfaaz Afraz , Iqra Aur Ilm Ko Pas E Pusht Dal Dena To Azan Aur Diaynat Dari Ka Khoon Hai Aur Uska Asal Mahrak Rafziyat Hai.

Tafziliyo Ka Is Sawaal Ka Ek Tukda Yeh Hai Ke Khulfa E Rashdeen Ne Maula Ali Radiallahu Ta'ala Anhum Se Rehnumayi Hasil Ki.

Iska Jawaab Yeh Hai Ke Maula Ali Unke Wazir Aur Musheer Thay, Musheer Ki Bat Mashwara Hoti Hai Rehnumayi Nahi. Allah Ta'ala Farmata Hai : Aey Mehboob Sahab Ko Mashware Me Shamil Kare. Iska Yeh Matlab Nahi Ke Huzur ﷺ Sahaba Se Rehnumayi Hasil Karte Thay. Aur Hadees Me Hai Ke Nabi Karim ﷺ Har Mamle Me Abubakr Se Mashrawa Lete Thay (Mustdark Hakim Jild 3) Is Ka Matlab Bhi Rehnumayi Nahi.

Hadees Pak Se Sabit Hai Ke Syedna Farooq E Azam Ke Mashaware Aksar Sahi Hotethay Aur Unke Mawafiq Aur Manzuri Ke Liye Asman Se Wahi Nazil Ho Jati Thi. Is Wajh Se Aap ﷺ Ne Farooq Ko Mohdees E Ummat Qaraar Dia Aur Farmaya Ke Allah Ta'ala Ne Umar Ki Zubaan Aur Qalb Par Haq Ko Jari Kar Rakha Hai. Lekin Iska Matlab Bhi Yeh Nahi Ke Syedna Farooq E Azam Huzur Ke Rehnuma Thay.

Maula Ali Ko Khulfa E Rashdeen Khususan Syedna Farooq E Azam Radiallahu Ta'ala Anhuma Ne

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Mashaware Me Zayda Ahmiyat Di Hai. Yeh Aapki Wusa'at Qalbi Aur Haq Joyi Ka Sabit Hai Na Ke Mafzuliyaat Ka Sabut.

لولا علیؑ لہلک عمر

Ki Sahi Sanad Aur Sabut Hi Maujood Nahi Magar Phir Bhi Rawafiz Ne Use Bohat Uchhala. Magar Afsos Ke Puri Surat E Haal Ko Yaha Bhi Made Nazar Na Rakha Gaya. Mukmal Taswir Is Tarha Hai Ke Syedna Farooq E Azam Radiallahu Ta'ala Anho Ki Adat Thi Ke Har Sahib E Raye Ki Isabat Ka Aitraz Farmate Thay. Sidiq E Akbar Radiallahu Ta'ala Anho Ke Bare Me Farmate Hai Ke Abubakr Ki Zindagi Ka Qataal Murtaden Ka Din, Meri Zindagi Ke Tamaam Dio Se Behtar Hai Aur Gaar E Saur Wali Raat Meri Tamaam Raaato Se Behtar Hai Aur Abubakr Murtadeen Ke Khilaaf Jihaad Karne Me Sahib Thay Aur Main Rokane Me Galti Par Tha.

Haq Mahar Ki Miqdaar Ke Masle Par Ek Aurat Ne Farooq E Azam Radiallahu Ta'ala Anho Ko Toka. Aapne Farmaaya Aurat Thik Kahti Hia Aur Mard Galti Par Hai. Yeh Sab Nihayat Hasin Jumle Hai Jo Zarb Al Ishl Ki Surat Ikhtiyaar Kar Chuke Hai Magar Rawafiz Aur Tafzili

لولا علیؑ لہلک عمر

Ko Chun Lete Hia Aur Phir Bigadane Lagte Hai. Is Me Bhi Shak Nahi Ke Maula Ali Radiallahu Ta'ala Anho Aqza Thay Yani Sab Se Acche Qazi. Is Ek Mauzu

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Par Agar Aap Ki Raye Humesa Sahib Ho Aur Aap Khulfa Rashdeen Ki Sirf Isi Ek Mauzu Par Rehnumayi Farmate Ho To Is Lihaaj Se Rehnumayi Ka Lafz Bhi Aape Liye Istemal Karna Durusat Hai. Isme Fazilat Maujood Hai Magar Afzaliyat Hargiz Nahi.

Iske Bar Akas Aisa Bhi Huwa Hai Ke Khud Maula Ali Radiallahu Ta'ala Anho Ki Nisbat Digar Sahaba Ka Mashwara Aur Raye Zayda Durusat Nikali. Agar Farooq E Aazam Radiallahu Ta'ala Anho Ki Raye Ka Marjuh Hona Farooq Ki Tauheen Nahi To Bilkul Usi Tarah Maula Ali Karamullah Waz Ki Raye Aur Tahqeeq Ka Marjuh Hona Bhi Maula Ali Ki Tauheen Nahi. Sirf Dimaag Na Khararji Hona Chaiye Aur Na Rafzi.

Maslan Maula Ali Ne Ibn Saba Aur Dusre Rawfiz Ko Aag Me Jala Dia. Syedna Ibn Abbas Radiallahu Ta'ala Anho Ne Farmaya Ke Agar Mian Hota To Un Logo Ko Waise Hi Qatal Kar Deta Magar Aag Se Na Jalata. Isliye Ke Nabi Karim ﷺ Ne Farmaya : Kisi Ko Allah Ka Ajaab Mat Do. Maula Ali Ne Ibn Abbas Ki Baat Ke Sahi Hone Ka Aitraz Farma Liya Aur Farmaya Wah Ibn Abbas (Mustdark Hakim Jild 4)

Maula Ali Radiallahu Ta'ala Anho Ne Asar Ke Bad Do Nafal Pade. Hazrat Farooq E Azam Radiallahu Ta'ala Anho Unpar Naraz Hue.

(Musnad Ahmad Jild 1)

Syedna Ali Ul Murtaza Radiallahu Ta'ala Anho Se Ksii Admi Ne Koi Masla Puchha. Apne Uska Jawab Dia.

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Pass Ke Kisi Ne Kaha Yeh Masla Is Tarah Nahi Hai Balke Is Tarah Hai. Maula Ali Ne Irshad Farmaya : Tumne Thik Kaha Aur Meri Tahqeeq Durusat Na Thi, Har Ilm Wale Se Uper Ilm Wala Hai. (Kanzul Umaal Jild 10)

Jung Jamal Ke Mauqa Par Syedna Imaam Hasan Radiallahu Ta'ala Anho Ne Maula Ali Ko Tin Mashware Diye Aur Mashawre Dete Waqt Sakht Aitjaaj Kia. Magar Maula Ali Ne Unki Batein Na Mani. Jab Das Hazar Sahaba Shaheed Ho Gaye Maula Ali Ne Apne Lakhte Jigar Ko Gale Se Laga Liya Aur Zaar Qataar Rone Lage. Imaam Hasan Radiallahu Ta'ala Anho Ne Arz Kia Abba Jaan Maine Aapko Is Kaam Se Manah Kia Tha. Aapne Farmaya Beta Mujhe Ilm Na Tha Ke Mamla Yaha Tak Bigad Jayega  
(Al Bidaya Wal Nihayat Jild 7)

Jis Tarah Rafzi Law La Ali Se Syedna Farooq Ki Tauhen Aur Jahalat Ilmi Ka Pehlu Nikal Lete Hai Usi Tarah Yaha Koi Kharji Maula Ali Par Bakwas Kar Sakta Hai Lihaja Hum Uski Wazahat Kar Dena Zaruri Samjate Hai Baat Yeh Thi Ke Charo Khulfa Ke Bare Me Ahadees Me Tasrihaat Maujood Hai Ke Yahi Is Ummat Ki Ala Tarin Hastiyah Hai. Khulfa E Salsa Ko To Maula Lai Museer Thay Magar Maula Ali Ke Daur Aqdas Me Unhe Khalifa Salsa Museer Nahi Thay.

Aap Khud Bar Bar Farmate Hai Ke Logo Mujhe Tumme Sahaba Jiasa Ek Bhi Nazar Nahi Ata

Syedna Farooq E Azam Ke Bare Me Farmate Hai Ke Yani Khud Chala Gaya Aur Hume Chorahe Par Pareshan Chordh Gyaa.

Jo Sahaba Maula Ali Ke Daur E Khilafat Me Maujood Thay , Maula Ali Ke Unse Afzal Aur Aalim Hone Ar Ahadees Warid Hai Aur Is Par Ummat Ka Ijmah Hai. Lihaja Unki Raaye Ka Sahib Hona Mumkin To Zarur Tha Jis Tarah Maula Ali Ki Raye Baz Aauqaat Khulfa Salsa Ki Raye Par Sahib Ho Jati Thi, Magar Maula Ali Ko Mafzul Sahaba Ki Ishahat Raye Ka Sauq Nahi Hota Tha. Phir Bhi Baz Auqaat Agar Kisi Sahabi Ki Raaye Maula Ali Ki Raye Se Behtar Hoti To Aap Haqiqat E Haal Wajeh Ho Jane Ke Bad Syedna Farooq E Aazam Ki Tarha Saaf Aitraaf Farma Lete Thay Radiallahu Ta'ala Anhum.

Gaur Farmaye To Malum Hoga Ke Sahaba E Kiram Ke Ek Dusre Ke Mashaware Maan Lene Me Unki Azamt, Wusa'at Qalbi Aur Asabat E Raaye Posheeda Hai.

لولا علی ّلہلک عمر

Agar Sabit Bhi Ho Jaye To Farooqi Azmat Aur Wusa'at Qalbi Ko Char Chaandi Lagege. Niz Jara Sidiq E Akbar Ki Shaan Me Nabi Karim ﷺ Ka Irshad Girami Bhi Mulahija Farmaye. Khuda Maula Ali Radiallahu Ta'ala Anho Riwayat Karte Hai Ke Rasool Allah Ne Famraya Agar Abubakr Na Hota To Islam Rukhsat Ho Jata (Dehlmi, Al Mustnad Safah 25)

To Farooq E Azam Ka Farman Sahi Magar Law La  
Abubakr Muhammad E Karim ﷺ Ka Farman Hai. Aur  
Lahlak Umar Ke Muqabale

لذهب اليسلام

Par Bhi Gaur Farmaye.

Baab Ul Ilm Syedna Ali Murtaza Radiallahu Ta'ala Aho  
Ke Ilm Ke Bare Me Syedna Ibn Abbas Radiallahu Ta'ala  
Anho Aur Kisi Tabaee Ka Qaul Agar Aalmiyat Ka Milta  
Ho To Uska Taluq Khulfa E Salsa Ke Bad Me Daur Se  
Hai. Khaas Taur Par Ma'asarin Aur Shagird Hazrat Jab  
Apne Ustad Ke Bare Me Izhar Kahayl Karte Hai To Wo  
Apne Zaati Tajurabe Aur Mushaide Ki Had Tak Baat  
Kar Rahe Hote Hai Aur Isme Unka Apne Ustad Ya  
Mu'ahasre Se Husn E Zan Galib Hota Hai. Hazrat Farooq  
E Azam Radiallahu Ta'ala Ano Se Ek Aadmi Ne Kaha  
Maine Aap Jaisa Nahi Dekha. Apne Farmaya Tum Ne  
Abubakar Ko Dekha Hai ? Usne Kaha Nahi. Farmaya  
Agar Tum Kahte Ha, To Tumhari Khair Nahi

لو قلت نعم لام جعتك ضرباً

(Kanzul Umaal Jild 12) Aur Agar Kisi Aise Shagirdh Ki  
Taraf Mansub Qabul Ho Hi Mauzu Aur Ahadees Marfuh  
Sahiha Se Mutsaadam , To Konsa Mohqeeq Use Shumar  
Me Laayega. Lihaja Is Mauzu Par Agar Kisi Baat Ko  
Harf Aakhir Kaha Ja Sakta Hai To Wo Nabi Karim ﷺ  
Hi Ka Irshad Hai. In Jumo Me Humane Ek Aham Dakhal  
Muqdar Ka Rad Kar Dia Hai.

## Tafziliyo Ka 6thha Sawaal

Hume Khulfa E Salsa Se Koi Bugz Nahi Magar Syedna Ali Ul Murtaza Radiallahu Ta'ala Anho Ki Nabi Karim ﷺ Se Rishtedari Aur Qurbaan Ki Wajh Se Humari Mahabbat Ka Mailaan Maula Ki Taraf Zayda Hai Jiski Wajh Se Hum Aapko Afzal Mante Hai.

### Jawaab :

Awalan To Mahabbat Ki Wajh Se Afzal Kahna To Badi Baat Hai, Afzal Mane Bagair Mehaz Mahabbat Ko Galib Rakhna Fasaad Ki Jardh Hai. Imaam E Azam Abu Hanifa Radiallahu Ta'ala Anho Farmate Hai Ke Yani Jisne Kaha Ke Mujhe Ali Sab Se Zayda Pyaare Hai To Wo Shakhs Nihayat Kamina Hai (Nabras Safah 302)

Saniyan Ulma Ne Saaf Likha Hai Ke Agar Deen Ki Wajh Se Mahababt Hai To Phir Us Mahbbat Ka Afzaliyat Ki Tartib Par Hona Lazim Hai Aur Agar Kisi Par Mahabbat Ka Aisa Galba Ho Ke Wo Bebas Ho Jaye To Uspar Laazim Hai Ke Apni Zubaan Ko Band Rakhe Aur Shariat Ki Beadabi Na Kare

(نبراس ص 303)

Salsan Is Qism Ki Bhengi Mahabbat Ke Dawedaar Agar Tafzil Ka Qaul Na Bhi Kare To Phir To Izan Nahi Rakh Sakte Aur Aksar Digar Sahaba Ke Gustakh Ho Jate Hai

Aur Kam Az Kam Hazrat Ameer Muawiyah Radiallahu Ta'ala Anho Se To Zarur Hi Bugz Rakhte Hai.

Rab'an Jis Tarah Maula Ali Radiallahu Ta'ala Anho Ka Bugz Halakat Hai Usi Tarah Beja Mahabbat Bhi Halakat Hai. Maula Ali Khud Farmate Hai Ke Mujh Se Aisi Mahabbat Karn Wale Halaak Ho Jayege Jo Meri Aisi Shaan Bayan Karege Jiska Me Haqdaar Nahi  
(Musnad Ahmad, Mishkat Shafa 565, Al Sunan Kubra Lil Nisai)

Lihaja Khairiyat Isi Me Hai Ke Ummat Ka Ijmai Aur Aksariyati Rasta Ikhtiyar Kia Jaye Aur Rasta Yahi Hai Ke Baqaul E Imaam E Azam Abubakar Aur Umar Ko Afzal Jano Aur Usmaan Wa Ali Se Mahabbat Rakho Radiallahu Ta'ala Anhum.

Khamsan Rafzi Bhi Isi Mahbbat Ka Dawa Karte Hai Aur Wo Aap Se Ek Hi Qadam Aage Hai. Lehaja Lafz E Mahbbat Istemaal Karke Allah Aur Allah Ke Rasool Ko Dhoka Nahi Dia Ja Sakta. Mahabbat Wahi Mautbar Hai Jo Sawad E Azam Ke Faisle Ke Mutabiq Ho Aur Saihlak Fi Rajlaan Ka Misdaaq Ho.

Sadsasan Mahabbat Ki Wajh Se Azal Manana Ek Nihayat Berabt Aur Betuki Baat Hai. Maslan Har Shakhs Ko Apni Maa Se Mahabbat Hoti Hia Lekin Iska Yeh Matlab Nahi Ke Wo Puri Dunia Ki Maa Se Afzal Hai.

Sab'an Agar Qurbaatdari Afzaliyat Ka Maiyar Hia To Hazrat Ameer Hamza Aur Syedna Abbas Bin Abdul

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Mutalib Radiallahu Ta'ala Anhuma Dono Maula Ali Ki Nisbat Huzur ﷺ Ke Zayda Qarib Hai. Kaha Chacha Aur Kaha Chacha Ka Beta. Chacha Ka Beta Chacha Ki Maujudagi Me Mairas Se Bhi Mehrum Rahta Hai. Balke Un Sab Hastiyo Se Zayda Qurbaat Dar Syed Ul Nisa Fatimah Tul Zahra Radiallahu Ta'ala Anhuma Hai. Aap Radiallahu Ta'ala Anha Ko Maula Ali Se Bhi Afzal Manana Padega Aur Khilafat Ki Haqdar Bhi Aap Hi Ko Manana Padega.

Samsan Har Daur Me Ulma Wa Aauliyah Allaihimurrirz Ne Nabi Karim ﷺ Ke Qurbaatdaro Se Mahabbat Farmayi Hai. Lekin Iske Bawjood Unhone Tafzil Ka Qaul Nahi Kia. Hazrat Abubakar Bin Ayyaz Allairehma Farmate Hai Ke Agar Mere Ghar Me Abubakar Sidiq, Umar Farooq Aur Ali Ul Murtaza Radiallahu Ta'ala Anhum Ikathhe Tashrif Ley Aaye To Main Pehle Hazrat Ali Radiallahu Ta'ala Anho Se Puchhoga Ke Mere Liye Kya Hukm Hai Isliye Ke Aap Radiallahu Ta'ala Anho Huzur ﷺ Ke Qurbaatdar Hai. Lekin Mujhe Aasman Se Girkar Mar Jana Gawara Hai Magar Ali Ko Abubakar Aur Umar Se Afzal Nahi Kah Sakta.

(Al Shifa Jild 2 Safah 40)

Syedna Ibn Umar Radiallahu Ta'ala Anho Jab Roza E Rasool Karim ﷺ Par Hazri Dete To Sidiq E Akbar Radiallahu Ta'ala Anho Se Pehle Apne Walid Majid Syedna Farooq E Azam Radiallahu Ta'ala Anho Ko Salam Karte Aur Arz Karte Thay Ke Agar Aap Mere

Baap Na Hote To Main Abubakr Se Pehle Aapko Hargiz Salam Na Karta  
(Alriyaz Ul Nazr Jild 1 Safah 211)

### **Tafziliyon Ka 7va Sawaal**

Kutub E Hadees Me Maula Ali Radiallahu Ta'ala Anho Ke Fazail Digar Tamaam Sahaba Ki Nisbat Kasrat Se Bayan Hue Hai. Yeh Aap Radiallahu Ta'ala Anho Ki Afzaliyat Ka Sabut Hai.

### **Jawaab :**

Har Kitaab Me Yeh Surat E Haal Nahi Hai. Sihah Sitta (6 Ki 6 Kkitabaein) Me Aur Hadees Ki Ala Darje Ki Kitabo Me Sidiq E Akbar Radiallahu Ta'ala Anho Ke Fazail Maula Ali Se Bad Kar Bayan Hue Hai.

Hadees Ki Mautber Tarin Kitabo Me Sidiq E Akbar Aur Alvi Fazail Ki Surat E Haal Is Tarah Hai.

Sidiq E Akbar Ki Shaan Me Ahadees

Bukhari 23 Ahadees ,Muslim :

16 Ahadees ,

Abu Dawood 10 Ahadees

Tirmzi : 30 Ahadees

Nisai

Ibn Majah : ( Ahadees

Muta Imaam Malik

Muta Imaam Muhammad : 4 Ahadees

Musnad Imaam E Azam 2 Marfuh

Darmi :

Maula Ali Ki Shaan Me Ahadees

Bukhari : 7 Ahadees

Muslim : 12 Ahadees

Abu Dawood 3 Ahadees Digar Sahaba Ke Sath Zimani

Faziliat Ka Bayan

Tirmizi : 25 Ahadees

Nisai :

Ibn Majah 8 Ahadees

Muta Imaam Malik :

Muta Imaam Muhamamd :

Musnad Imaam E Azam Ek Marfuh, Ek Mauquf

Darmi :

Hadees Ki Qadim Tarin Kutub Aur Sahahsitta Me Fazail  
Ka Mukmal Nuqta Aapne Dekh Liya.

Baqi Tamam Kitabein Un Se Nichale Darje Ki Samji Jati  
Hai. Un Nichale Darje Ki Kitabo Ka Bhi Hum Jaiz Le  
To Ain Mumkin Hai Yahi Surat E Haal Samane Aaye.  
Lekin Agar Un Kutub Me Surat E Haal Iske Bar Aks Bhi  
Ho To Wo Imaam E Azam , Imaam E Malik Aur Imaam  
Muhammad Ki Kutub Aur Sihah Sitta Ka Muqabla Nahi  
Kar Sakte.

Saniyan Ulma Ne Tasrih Farmayi Hai Ke Baz Kutub Me  
Maula Ali Ke Fazail Ki Taadadzayda Likhne Ki Wajh  
Yeh Hai Ke Khawarij Aap Radiallahu Ta'ala Anho Ke  
Khilaad Wawela Karte Thay. Lihaja Baz Ulma Ne Unka



Muh Band Karne Ke Liye Aap Radiallahu Ta'ala Anho Ke Haq Me Ahadees Ko Kasrat Se Bayan Farmaya (Sawaiq E Muhariqa Safah 121, Mirqaat Jild 11 Safah 335, Izalatul Khafa Jild 2 Safah 260)

Shaikh Mohqeeq Allairehma Ne Saaf Likha Hai Ke Syedna Ali Murtaza Karamullah Waz Ul Karim Ke Fazail Kharjiyo Ka Muqabla Karne Ke Liye Bayan Kiye Gaye Hai Warna Khulfa E Salsa Ke Fazail Wa Manaqib Bhi Isi Tarah Beshumar Hai Balke Maula Ali Se Bardh Kar Hai. (Asha'atul Lamhat Jild 4 Safah 774)

Aaj Ke Daur Me Chunake Rawafiz Ki Kaarstaniyah Bhi Apne Zoro Par Hai Lihaja Maula Ali Radiallahu Ta'ala Anho Ke Haq Me Purane Ulma Ke Rawaiyeh Pe Qayas Karte Hue Hum Par Lazim Hai Ke Is Zamana Me Khulfa E Salsa Ki Shaan Ko Kasrat Se Bayan Karey Aur Ahadees Ko Dhundh Dhundh Kar Manzar Par Laaye.

Lekin Shakht Zaruri Hai Ke Jis Tarah Maula Ali Radiallahu Ta'ala Anho Ke Fazail Bayan Karte Waqt Ulma Ke Dilo Me Shaikhain Ka Bugz Nahi Tha Isi Tarah Aaj Shaikhain Ke Fazail Bayan Karte Hue Maula Ali Radiallahu Taala Anho Ka Bugz Bhi Nahi Hona Chaiye. Aur Na Hi Koi Badbakhat Aadmi Shaikhain Ke Fazail Bayan Karne Walo Ko Maula Ali Ka Bagih Samje. Aisi Harkat Wahi Karega Jo Khud Raafzi Hoga Aur Rawafiz Ka Yah Purana Watira Hai Hai Ek Ahl Sunnat Ko Jhat Se Nasbi Qarar Dete Hai.

Salsan Maula Ali Ke Fazail Jo Kutab Me Mazkur Hai Unki Kaifiyat Aur Quwat Shaikhain Ke Fazail Se Bardh Kar Nahi Hai. Maula Ali Radiallahu Ta'ala Anho Ke Tamaam Fazail Aur Unki Azmat Muslam Hai Magar Sidiq E Akbar Radiallahu Ta'ala Anho Ko Nabi Karim ﷺ Ka Imaamat Ke Musale Par Khada Kar Dena Un Tamaam Fazail Par Hawi Hai, Aur Khud Maula Ali Radiallahu Ta'ala Anho Ne Farmaya Hai Ke Jise Rasoolallah ﷺ Ne Humari Deeni Leader Banaya Hai Hum Use Apna Duniawi Leader Kyon Na Banaye (Sawaiq E Muhariqa Safah 62)

Rabi'an Yeh Bhi Wajeh Rahe Ke Maula Ali Radiallahu Ta'ala Anho Ke Fazail Ko Nisbatan Zayda Bayan Karne Wale Baz Ulma Par Ulma E Haq Ne Shia Hone Ka Ilzaam Bhi Dia Hai. Mutshai'ain Me Se Baz Ne Ruju Bhi Kar Liya.

Yeh Baat Bhi Malhuz Khatir Rakhni Chaiye Ke Muhammad Bin Sirin Allairehma Ne Rawafiz Ki Mangadat Ahadees Ko Paish E Nazar Farmaya Ke Yani Maula Ali Ki Taraf Mansub Karke Riwayat Ki Jane Wali Aksar Batein Jhoot Hoti Hai (Bukhari Jild 1)

### **Tafziliyon Ka 8va Sawaal**

Ahl Bait E Athar Allaihimurritzwan Me Se Kisi Ko Huzur ﷺ Ne Shana Bashana Chalaya, Kisi Ko Shano Par

Bithhaya. Sahaba E Kiram To Huzur ﷺ Ki Dast  
Wa Qadam Bhosi Karte Thay Magar Huzur ﷺ Khud  
Ahl Bait Ko Bosa Dete Thay. Sahaba E Kiram Se  
Humkalam Hote Waqt Apne Maa Baap Huzur ﷺ  
Par Qurbaan Karte Thay Jabke Huzur ﷺ Ne Fatimah  
Zahra Radiallahu Ta'ala Anha Aur Hasnain Karimain  
Radiallahu Ta'ala Anhuma Ke Liye Farmaya :

فداک ابی و امی اور بابی ہما و امی

(Hakim, Ibn Hibban, Ibn Abi Shaiba, Tibrani)

Sabit Huwa Ke Khilafat Zahiri Aur Wilayat Batani Aisi  
Juda Juda Fazilatein Hai Ke Huzur ﷺ Ke Wafadar Aur  
Adab Shiyaar Umamti Sahaba E Kiram Radiallahu  
Ta'ala Anhum Aur Ahl Bait E Izaam Allaysalato Salam  
Me Kabhi Bih Muqabla Aur Muwazana Ka Taswur Nahi  
Kar Sakte.

(القول الوشيق ص 42)

### **Jawaab**

Puri Umamt Ne Ye Muqabla Aur Muwazana Kia Hai  
Aur Natija Yeh Nikala Hai Ke Shaikhain Radiallahu  
Ta'ala Anhuma Ke Fazail Aksariyat Aur Kuli Hai Aur  
Ahl Bait E Athar Allaihimurriswan Ki Yeh Fazilat  
Jauzwi Hai. Yeh Koi Aisa Lanahil Masla Nahi Jiski Bina  
Par Sayl Ne Puri Ummat Ko Bewafa Aur Beadab Kah  
Dia Hai. Maslan Allama Ibn Hajar Makki Allairehma

Farmate Hai. Shaikhain Ki Hasnain Par Afzaliyat Par Ummat Ka Ijmah Hai Allaihmurritzwan (Sawaiq E Mohriqa Safah 58)

Aagey Farmate Hai : Hasanain Karimain Ka Mehboob Karim ﷺ Ke Jigar Ke Tukde Hona Ek Muslam Fazilat Hai. Lekin Baaz Auqaat Mafzul Me Aisi Makhsus Shaan Huwa Karti Hai Jo Fazil Me Nahi Hoti. Aisi Fazilat Se Kasrat E Sawab Murad Nahi Hoti Balke Yeh Ek Khususi Sharf Aur Aizaz Hoti Hai. Aap Ki Aulad Pak Me Ek Aisa Sharf Hai Jo Shaikhain Ko Hasil Nahi Lekin Shaikhain Kasrat E Sawab Ke Lihaj Se, Musalmano Aur Islam Ko Nafah Pohchane Ke Lihaaj Se, Allah Ka Khauf Aur Taqwa Sab Se Zayda Rakhne Ke Lihaaj Se Apne Siwa Har Kisi Se Buland Wa Bala Hai.

(Sawaiq Muhariqa Safah 59)

Yeh Ek Sidhi Sidhi Baat Hai Ke Is Dunia Me Har Shakhs Koi Na Koi Aisi Khubi Rakhta Hai Jo Dusro Me Nahi Hoti. Lekin Is Majmau Taur Par Afzaliyat Sabit Nahi Hoti. Sahaba E Kiram Allaihimurritzwan Me Se Har Umare Ke Mauqa Par Ibn Umar Nabi Karim ﷺ Ke Sath Hote Thay (Bukhari Jild 2)

Syedna Ameer Hamza Syed Ul Shohda Hai (Mustdark Al Hakim, Al Musnad Safah 23)

Syedna Jafar Zaul Al Janahin Hai (Bukhari Jild 2)

Hazrat Khalid Bin Walid Allah Ki Talwar Hai.

(Bukhari Jild2)

Aapne Ek Jung Me Sat Talwarein Tord Di (Bukhari Jild 2)

Hazrat Sa'ad Sab Se Pehle Tir Andaz Hai (Bukhari Jild 2)

Hazrat Abu Ubaida Ameenul Ummah (Bukhari Jild 2)

Ibn Abbas Hajr Ul Ummah Mustdark. Farooq E Azam Mohdees E Ummat Hai. (Bukhari Jild 1)

Hazrat Ujefa

Sahibe siree rasoolullah

Hai (Bukhari Jild 1)

Sab Log Nabi Karim ﷺ Se Riwayat Karte Hai Jabke Nabi Karim ﷺ Ne Hazrat Tamim Dari Se Dajaal Ka Qisa Hadsna Tamim Al Dari Farma Kar Riwayat Kia Hai (Muslim Jild 1)

Hazrat Zaid Bin Haaris Wahid Sahabi Hai Jin Ka Isam Girami Quraan Me Maujood Hai. Gaur Farmaye, Agar Maula Ali Ka Ism E Girami Quraan Me Maujood Hota To Rafzi Aur Tafzili Use Kaha Pohcha Dete.

Sab Se Bade Qari Abi Bin Ka'ab Hai, Sab Se Bade Mairaas Ke Alim Zaid Bin Sabit Hai, Halal Haram Ke Sab Se Bade Aalim Muaz Bin Jabal Hai, Sab Se Sache Abu Jar Hai, Sab Se Bade Haya Wale Hazrat Usman Hai, Sab Se Bade Qazi Maula Ali Hai, Lakht E Jigar Hone Ka Aijaz Syed Ul Nisa Aur Hasnain Karimain Ko Hasil Hai Aur Yeh Aijaz Maula Ali Ko Bhi Hasil Nahi

(Radiallahu Ta'ala Anhum)

Gaur Farma Lijiye. Tamam Sahab E Kiram Allaihimurrizwan Ki Yeh Tamam Fazilatein Juda Juda

Nauiyat Ki Fazilat Hai. Magar Yeh Sab Jazwi Fazail Par Mamul Hai Aur Afzaliyat E Shaikhain Par Asar Andaaaz Nahi Ho Sakti. Phir Maula E Kainat Karamullah Waz Ul Karim Ko Agar Yeh Juzawi Fazilat Hasil Ho Bhi To Iska Majmai Afzaliyat Se Muawazana Kyonkar Beadabi Ho Sakta Hai ? Ispar Puri Ummat E Muslimah Ko Beadab Ho Jane Ki Dhamki Dena Mehaj Purani Rafziyana Harkat Ke Siwa Kya Ho Sakta Hai ? Jab Puri Ummat Ka Zamin Saaf Hai Aur Puri Ummat Ahl Bait Athar Allaihumrrizwan Ki Adab Shiaar Hai To Kisi Rafzi Ke Fatawe Ke Khauf Se Hume Sawad E Aazam Ki Line Chhordhne Ki Kya Zarurat Hai ?

Sahil Ne Syed Ul Nisa Aur Hasnain Karimain Allaihimurrizwan Ke Haq Me Mehboob Karim ﷺ Ka Farmaan Bataur E Khaas Naqal Kia Hai Mere Maa Baap Unpar Fida Hon. Lekin Afsos Sad Afsos Ke Unhe Bukhari Aur Muslim Jaisi Kitabo Me Syedna Zubair Bin Awam Aur Syedna Sa'ad Bin Abi Waqaas Ke Haq Me Mehboob Karim ﷺ Ke Yeh Alfaaz Nazar Nahi Aaye Aapne ﷺ Ne Hazrat Sa'ad Radiallahu Ta'ala Anho Se Farmaya Yani Tir Chalao Tujh Par Mere Maa Baap Qurbaan Ho (Bukhari Jild 2, Muslim Jild 2, Mishkat Safah 565)

Aur Hazrat Zubair Bin Awam Radiallahu Ta'ala Anho Ke Bare Me Farmaya Fidak Abi Wa Ummi (Bukhari Jild 2 ,Muslim Jild 2)

## Tafziliyo Ka 9va Sawaal

Ibn Abdul Bar Likhte Hai Ke Hazrat Sulemaan ,Abu Zar,Muqdad, Khabaab,Jabir,Abu Saeed Khudri Aur Zaid Bin Arqam Radiallahu Ta'ala Anhum Farmate Hai Ke Hazrat Ali Apne Ilawa Sab Se Afzal Hai Aur Aap Sab Se Pehle Imaan Laaye Thay.

### Jawaab :-

Pehli Baat To Yeh Ke Riwayat Bilkul Mangadat Hai Balek Shia Ki Gardi Hui Riwayat Hai.

Mutalah Rakhne Wale Hazrat Jante Hai Ke Jin Sahaba Alalimurrizwan Ke Naam Liye Gaye Hai Shia Unhe Apne Khate Me Dalte Hai. Khususan Hazrat Sulemaan, Muqdad Aur Abu Zar Radiallahu Ta'ala Anho Ke Bade Hi Madah Hai. Lihaja Shia Ne Hasb E Aadat In Muqdas Hastiyo Par Bohtaan Bandha Hai Jabke Wo Kuhd Is Se Bari Hai.

Saniyan Afzaliyat Shaikhain Apr Ijmah Hia, Daur E Sahaba Balke Daur E Risalat Maab Me Hi Munqid Ho Chuka Tha. Yeh Ijmah Itna Maruf Aur Falak Shigaaf Tha Ke Khud Nabi Karim ﷺ Ne Is Ijmah Par Itlah Payi Aur Inkar Nahi Farmaya.

فيسمع ذلك رسول الله ﷺ فلا ينكره

Ab Achanak Hizri 463 Me Wafaat Pane Wale Ibn Abdul Bar Is Riwayat Ko Nikaal Laye Jabke Dahi Baye Aagey Pichhe Aisi Ki Baat Nazar Na Aa Rahi Ho To Aisi Riwayat Ko Mauzu Ya Alhaqi Na Kaha Jaye To Kya

Kaha Jaye ? Chunache Allama Ibn Hajjar Makki Ne Sawaiq E Mohriqa Safah 58 Par, Shaikh Mohqeeq Ne Takmil Ul Imaan Safah 57 Par Aur Allama Par Harwi Allahimrehamullah Ne Maram Ul Karam Safah 46 Par Likha Hai Ke Yeh Riwayat Gair Mautbar Hai.

Hazrat Fazile Barlelvi Allairehma Zabrdast Tafsil Ke Bad Farmate Hai Ke Ab Ek Ibn Abdul Bar Ke Kahne Se Unka Baraima Ka Na Mautbar Hona Kyon Kar Madfuh Ho Sakta Hai (Matlah Ul Qamrain Safah 73)

Allama Mehboob Tibri Rehamullah Allay Likhte Hai : Ibn Abdul Bar Se Yeh Riwayat Likh Dalne Me Sakht Galti Hui Hai (Al Riyaz Ul Nazr Jild 2)

Salsan Agar Bilfarz Yeh Riwayat Maan Bhi Li Jaye To Aksariyat Aur Sawaad E Azam Ka Ibkaar Bhi Koi Mamuli Aafat Nahi. Agar Aisi Riwayat Ko Lift Karai Jane Lagi To Har Mauzu Par Ulma Ke Itne Zayda Tafradaat Hai Ke Unke Madad Se Islam Se Alag Ek Mukmal Maithaan Lauji Taiyar Ki Ja Sakti Hai. Fazile Barelvi Allairehma Ne Iske Ba'az Jarbdast Mishaale Di Hai. Farmate Hai Ke Man Qunto Maula Ki Sehat Mukhtlif Fih Hai. Jamoor Ulma Ise Sahi Jante Hai. Aur Abu Dawood Sahib Sunan Aur Abu Hatim Razi Wagerahum Ajla Akbir Mohdeesin Ne Is Me Jirh Wa Taan Kia Hai Agar Shaikhs Unki Jirah Ka Aitbaar Karte Hue Ayazbillah Hazrat Maula Ka Maula Al Muslimin Hona Na Mane To Is Par Jitani Malamat Tum Karoge Us Se Zayda Malamat Ke Haq Dar Tum Khud Hon.



Balke Agar Koi Aarif Basir Tumhare Samne Hadees

لہجہ من لہجی و دمہ دمی

Ki Isnad Muzlam Wa Shanih Ki Kharabiyah Zahir Karega Tum To Uske Dushman Ho Jaoge.. Halake Wo Riwayat Waqai Mauzu Hai Jise Koi Mahir E Fan Qabul Nahi Kar Sakta.

(Matlah Ul Qamrain Safah 75)

Rabiyani

Humari Behas Is Me Hai Ke Kasrat E Sawaab Aur Qurb Wa Wajahat Me Kon Aage Hai. Jabke Is Riwayat Me Wajeh Ahtmaal Is Baat Ka Hai Ke Is Se Murad Jazwi Fazilat Ho. Chunache Isi Riwayat Ke Andar Yeh Maujood Hai Sab Se Pehle Islam Laye. Yeh Baat Syedna Ali Murtaza Radi Allahu Ta'ala Anho Ke Pehle Islam Laane Wali Riwayat Ka Aitbaar Karte Hue Kahi Gayi Hai. Yeh Jawab Shaikh Mohqeeq ,Allama Ibn Hajjar Makki, Allama Harwi Aur Fazile Bareilvi Allairehma Ne Likha Hai. Is Tarah Kharq E Ijmah Bhi Na Huwa Aur Tatqbiq Bhi Ho Gayi.

Khamsan Bhare Majmah Me Farooq E Azam Wagera Sahaba Ne Sidiq E Akbar Ki Afzaliyat Mutlaqa Sabit Ki Aur Afzaliyat Sabit Ho Jane Ke Bad Unhe Khilafat Sonpi Gayi Hai. Is Majah Me Wo Sahaba Bhi Maujood Thay Jinka Naam Ibn Abdul Bar Ne Liya Hai. Sawal Yeh Hai Ke In Sahaba Ne Us Waqt Kyon Na Kholi Aur Haq Ka Izhar Kyon Na Farmaya.

Sadsan Ibn Abdul Bar Ne Jis Tarah Yeh Riwayat Likhi Dali Hai Usi Tarah Isi Kitaab Me Yeh Baat Bhi Kah Di Hai Ke Mutakhirin Me Baz Salehin Aise Hai Ke Ahl Badr Wa Hudaibiyah Ke Siwa Baqi Tamam Sahaba Se Afzal Hai. Ibn Abdul Bar Ki Yeh Baat Bilkul Durusat Nahi. Isi Tarah Us Riwayat Ka Bhi Koi Aitbaar Nahi. Sab'an Hazrat Abu Saeed Khudri Aur Hazrat Jabir Radiallahu Ta'ala Anhuma Khud Aisi Muta'adad Ahadees Ke Rawi Hai, Jinme Afzaliyat E Sidiq Ki Tasrih Maujood Hai. Maslan Hazrat Abu Saeed Se Bukhari Me

لو كنت متذا خليلا، ترمزى وازراى من اهل الارض  
فابوبكر و عمر، بخارى اور مسلم مين ان من امن  
الناس على فى ماله وصحبته ابوبكر، ابن ماجه و طبرانى  
ع ابوبكر و عمر سيدا كهول الجنة

Riwayat Ki Gayi Hai. Aur Jab Yeh Do Sahaba Tafzil E Shaikhain Ke Qayl Nikle To Baqi Panch Ki Taraf Tafzil E Maula Ke Intkhab Ka Kya Aitbaar Rah Gaya ?

Ab Un Mautbar Tarin Kutub Ki Riwayat Ka Aitbaar Kia Jaye Ya Ek Ibn Abdul Bar Ki Baat Ko Lekar Ahadees Ke Ambaar Ko Faramosh Kar Dia Jaye ?

Samsan Is Me To Aap Ko Bhi Shak N Hoga Ke Ibn Abdul Bar Ki Yeh Riwayat Kam Az Kam Saaz Zarur Hai.

Unhi Saat Sahaba Me Hazrat Abu Zar Gafaari Bhi Shamil Hai. Aap Farmate Hia Ke Rasoolallah ﷺ Ne

Farmaya : Jisne Ek Baalsat Bhi Jamat Ko Chordha Usne Islam Ki Rasi Apne Gardan Se Nikaal Di (Mustdark Hakim Jild 1)

Phir Kaise Ho Sakta Hai Ke Aisi Hadees Ka Rawi Khud Apni Riwayat Karda Hadees Ke Khilaaf Chale. Aur Agar Aisi Baat Ibn Abdul Bar Ki Kitaab Me Kahi Likh Di Gayi Hai To Kam Az Kam Aap To Aisi Riwayat Par Aitmaad Na Kare Aur Islam Ki Rasi Apni Gardan Se Na Utare.

Tas'an Yeh Bhi Wajeh Rahe Ke Ibn Abdul Bar Ka Apna Aqeedah Aur Aitmaad Is Riwayat Par Nahi. Balke Wo Khud Afzaliyat E Shaikhain Ke Qayl Hai. Chunache Likhte Hai Ke Yani Aaj Bhi Ahl Sunnat Ka Aqeedah Hia Ke Afzaliyat Me Abubakar Umar Se Aage Hai Umar Usmaan Se Aage Hai Aur Usmaan Ali Se Aage Hai (Alastiya'aabil Ibn Abdul Bar Safah 538)

Abu Muhjan Saqfi Ke Asharo Naqal Karte Hai Unka Tarjumah Yeh Hai :

Tera Naam Sidiq Rakha Gaya Hai Jabke Baaqi Tamam Muhajirn Ko Unke Apne Hi Naam Se Yad Kia Jata Hia Aur Is Par Kisi Ko Koi Aitraz Na Huwa. Allah Gawah Hai Ke Tune Sab Se Pehle Islam Qabul Kia Aur Tu Arish E Badar Me Nabi Ka Hum Majlis Tha. Aur Ghaar Me Bhi Huzur Ka Sathi Tha Aur Tera Naam Yaar E Gar Pad Gaya

(Alistiy'aab Safah 431)

Gaur Kijiye, In Asha'ar Me Sabqat Alil Islam Wallah Shahid Qasam Kha Kar Kaha Ja Raha Hai Ke Sidiq E

Akbar Sab Se Pehle Islam Laaye. Yeh Sarih Zid Hai Us Ibarat Ki Jisme Sat Sahaba Ke Hawale Se Kaha Gaya Hia Ke Hazrat Ali Murtaza Sab Se Pehle Islam Laaye.

Phir Yahi Allama Ibn Abdul Bar Apni Isi Kitaab Alistya'ab Me Hakam Bin Hajal Se Riwayat Karte Hai Ke Hazrat Syedna Ali Mutraza Radi Allahu Ta'ala Anho Ne Farmaya Ke Main Jise Paoga Ke Abubakar Aur Umar Afzal Kahta Hai Use Muftari Ki Had Lagauga (Alistiya'aab Safah 434)

Ab Bataye Hum Aapki Paish Karda Mardud E Kainat Riwayat Ko Qabul Kare Ya Isi Kitaab Me Likha Huwa Maula E Kainaat Ka Qaul Mutwatir Taslim Karey ?

Aasiran Aap Bataye Ibn Abdul Bar Ki Is Riwayat Me Afzaliyat Se Murad Khilafat Zahiri Me Afzaliyat Hai Ya Wilayat Batani Me ? Agar Khilafat Zahiri Me Afzaliyat Murad Hai To Yeh Aapke Apne Mauquf Ke Khilaaf Hai Aur Agar Wilayat Batani Me Afzaliyat Murad Hia To Is Riwayat Me Aisi Afzaliyat Par Mutlaq Afzaliyat Ka Itlaq Maujood Hai Aur Hum Bhi Yahi Chikh Rahe Hai Ke Wilayat Batani Me Afzaliyat Se Mutlaq Afzaliyat Lazim Aati Hia Aur Iska Qayl Tafzili Hai. Ab Aap Ya To Maula Ali Ki Afzaliyat Se Murad Bhi Khilafat Zahiri Me Afzaliyat Lijiye Ya Aapki Afzaliyat Mutlaqa Maan Kar Khulam Khula Apne Tafzili Hone Ka Elaan Kijiye Ya Phir Is Riwayat Ko Har Lihaaj Se Ek Ma'ama Samjate Hue Is Se Jaan Churdha Lijiye.

Main Nahi Kahta Ke Aisa Kijiye Jo Lage Aasan Waisa Kijiye

### Intbah :

Saaf Ijmai Aqaid Ko Chhordh Kar Is Qism Ki Riwayat Par Aitmaad Kar Bethh Jana Sabil Ul Mominin Se Inhiraaf Hai. Hazrat Muaz Bin Jabal Farmate Hii Ke Rasoolallah ﷺ Ne Farmaya : Shaitan Insaan Ka Bhediya Hai Jaise Ek Bhediayh Bakriyo Ka Hota Hai. Wo Us Bakri Ko Pakad Leta Hai Jo Shaaz Yani Akeli Bhag Jaye Ya Rewad Se Dur Ho Jaye Ya Kinare Kinare Charti Ho. Tang Raho Aur Ghatao Se Bach Kar Raho. Aur Jamaat Wa Jamoor Ka Sath Mat Chordho.

(Musnad Ahmad Jild 5 Safah 287)

### Tafziliyon Ka 10va Sawaal

Jahan Shaikhain Ki Afzaliyat Bayaan Hui Hai Waha Ahl Bait Bait Athar Mustsana Hai. Ahl Bait Nabi Karim ﷺ Ke Jigar Ke Tukde Aur Bazah Hai. Aur Wo Aap ﷺ Hi Ke Hukm Me Hai.

Jawaab :

Is Istsna Ki Aapke Pass Kya Dalil Hai ?

Saniyan Ahadees Me Khulfa E Rashden Ke Naam Isi Tartib Se Bayan Hue Hai Abubakar Wa Umar Wa Usman Wa Ali (Alshifa Jild 2) Is Tarah Ki Kai Ahades Al Riyaz Ul Nazar Me Maujood Hai. Isi Par Sahaba E Kiram Aur Tabeen Ka Ijmah Hai Sab Se Afzal Abubkar

Hai Phir Umar Phir Usman Phir Ali (Fatah Ul Bari Jild 7)

Salsan Ulma Aur Sufiyan Ne Bhi Saaf Likha Hai Ke Afzal Ul Auliyah Wal Muhamadeen Bad Ambiyah Wal Mursalin Abubakr Sum Umar Sum Usman Sum Ali

(Al Yawaqiyat Wal Jawahir Safah 437, Sahrah Fiqah Akbar , Matan Aqaid Nasfi Asfah 3, Nabraas ,Sharha Maqasid Jild 2)

Phir Istsana Kaha Raha ?

Rab'an Agar Jigar Ke Tukde Hona Istasna Ka Sabab Hai To Phir Maula Ali To Jigar Ke Tukde Nahi Balke Chachazad Bhai Hai. Unka Istsana Kis Bahane E Karoge ?

Khamsan Agar Yahi Bahana Hai To Phir Syedul Nisa Ko Sab Se Afzal Hona Chaiye Jinke Bare Me Nas Maujood Hai Ke Fatimah Baza'at Mini

(Bukhari Jild 1) Ab Aqeedah Tafzil Ka To Shiraaza Bikhar Gaya.

Sadsan Hasnain Karimain Radiallahu Ta'ala Anhuma Ke Bare Me Ummat Ka Ijmah Maujood Hai Ke Unse Shaihain Afzal Hai.

(Sawaiq E Muhariqa Safah 59)

Agar Yahi Baat Thi To Aapko Khilafat Zahiri Aur Wilayat Batani Ki Tafriq Ka Chakar Chalne Ki Kya Zarurat Padi ? Har Tarah Ki Afzaliyat Se Maula Ali Ka Istsana Kar Lia Hota.

Samnan Khud Maula Ali Radiallahu Ta'ala Anho Ke Farmaan Se Bhi Zahir Hai Ke Aap Is Tafzil Se Mutsna Nahi.

Chunache Aap Karamullah Waz Ul Karim Khud Irshad Farmate Hai Ma Ana Ala Rajal Min Muslimin (Bukhari Jild 1) Aur Agar Use Aap Kasr E Nafsi Par Mamul Kare To Imaam Baqir Alalirehma Kyon Farma Rahe Hai Ke Huw Man Al Mominin Yani Aap Momino Me Se Ek Momin Hai (Sawaiq E Muhariqa 41)

Tasa'an Agar Yeh Bhi Manzur Na Ho To Mazid Suniye. Aap Farmate Hai Jisne Mujhe Abubakar Aur Umar Se Afzal Kaha Main Use Asi Kode Maruga (Sawaiq E Muhariqa Safah 60) Ab Bataye Yeh Kaisi Kasr Nafsi Haike Sach Bolne Par Agle Ka Kabada Kar Dia Jaye.

Asran Aap Farmate Hai Ke Rasoolallah ﷺ Ne Mere Martabe Aur Abubakar Ke Martabe Khoob Samj Kar Faisla Dia Aur Abubakar Ko Namaz Padane Ka Hukm Dia (Sawaiq E Muhariqa Safah 62) Niz Farmaya Ke Allah Ne Abubakar Ko Hum Se Behtar Samja To Use Hum Par Wilayat De Di (Mustdark Jild 3) Lihaja Istsana Wale Bahane Ke Parkhche Urdh Gaye.

Agar Istsana Ki Haqiqat Samjana Hi Chahte Ho To Suno, Syedna Ali Murtaza Karmullah Waj Ul Karim Ke Jo Fazail Aap Ke Apne Daur Me Bayan Hue Hai Khawa Aapne Khud Bayan Farmaye Ho Ya Aapke Shagirdo Ne Unka Taluq Aapke Zamane Aur Ma Baad Se Hai Aur Unse Khulfa E Salsa Aur Khususan Shaikhain Mustsana Hai.

Ab Jara Yeh Bhi Wajeh Farma Dijiye Ke Aapke Nazdik Ahl Bait Me Kon Kon Shamil Hai.

Kya Aap Azwaaj E Mutahiraat Radiallahu Ta'ala Anhum Ko Ahl Bait Me Shamil Karna Pasand Farmate Hai Ke Nahi , Jinka Ahl Bait Hona Quran Ki Nas Se Sabit Hai. Aur Kya Unka Istsana Bhi Aap Ko Gawara Hai Ya Yeh Aapke Istsana Me Se Mustasana Hai ? Agar Aap Azwaaj E Mutahiraat Ko Bhi Mustana Qarar De To Phir Tamama Azwajh E Muthirat Ki Jamih Ummat Par Afzaliyat Lazim Ayegi Aur Agar Aap Uhe Ahl Bait Me Shumar Na Kare To Rafziyat Lazim Ayegi.

### **Tafziliyo Ka 11va Sawaal**

Sawaiq E Muhariqa Me Baz Ulma Ke Hawale Se Likha Hai Yani Abubakr Khair Hai Aur Ali Afzal Hai.

Jawab :

Awal Yeh Farmaye Ke Yeh Kon Se Ulma Ne Kaha Hai ? Ulma Ke Naam Lijiye Aur Unki Ktiabo Ke Hawale Dijiye.

Saniyan Yeh Qaul Ibn Hajjr Makki Ne Tardid Karne Ki Garz Se Likha Hai. Aur Aapne Mardud Ko Ikhtiyaar Kar Liya Hai Aur Tardid Ko Hadap Kar Liya Hai

حفظت شيئا و غابت عنك اسيا

Aapne Yeh Dhandali Kyon Farmayi ?

Salsan Ibn Hajjar Ne Yeh Qaul Is Tarah Likha Hai Ke : Yani Khutaabi Ne Apne Kisi Ustad Se Hikayat Kia Hai



Ke Wo Kaha Karta Tha Ke Abubakar Khair Hai Aur Ali Afzal (Sawaiq E Muhriqa) Ab Bataye Yeh Aul Kitna Lagar Hai Aur Kaise Bejaan Tariqe Se Isko Naqal Kia Gaya Hai. Khutaabi Ne Hikayat Kia. Wo Bhi Apne Kisi Ustaad Se. Khuda Jane Wo Ustaad Kon Tha Aur Uska Kya Mazhab Tha ? Phir "Wo Kaha Karta Tha" In Sari Bato Par Gaur Farmaye. Is Qaul Ka Har Har Lafz Apahij Hai.

Rabyan Isi Ibn Hajjar Makki Allairehma E Isi Satar Me Iska Jawab Bhi Likha Hai. Wo Jawab Aapne Kyon Hazam Kar Liya ? Unhone Likha Hai Ke Yeh Qaul Hifwaat Me Se Hai. Yani Giri Hui Baat Hai. Isliye Ke Khair Ka Ma'ani Afzal Hi Hota Hai.

(Sawaiq E Muhriqa Safah 87)

Khamsan Agar Sidiq E Akbar Ka Baz Wuju Se Khair Hona Aur Ali Murtaza Radiallahu Ta]Ala Anhuma Ka Baz Dusri Wujuh Se Afzal Hona Murad Hai To Yeh Aisi Chiz Hai Jo Sirf Sidiq Aur Murtaza Ke Darmiyan Nahi Payi Jati Balke Taam Sahaba Ke Darmiyan Payi Jati Hai Aur Taqribna Har Sahabi Me Aisi Khususi Fazail Maujood Hai Jo Dusro Me Nahi

(Sawaiq E Muhariqa Safah 87)

Sadsan Agar Khutabi Ke Ustadki Murad Yeh Hai Ke Sidiq E Akbar Mutlqan Afzal Hai Aur Maula Ali Radiallahu Ta'ala Anhu Me Juzwi Khasais Maujood To Yeh Baat Durusat Hai. Isme Kalam Hi Kise Hai ? Warna

Khutabi Ka Qaul Intehai Gira Huwa Hai Aur Samj Se Bahar Hai Wala Faklamah Alkh  
(Sawaiq E Muhariqa Safah 57)

Ab Bataye Aap Ke Pale Kya Bacha Aur Aap Kis Muh Se Is Qaul Ka Sahara Le Sakte Hai.

سابعاً واللہ خیر الدراز قین

Wagera Me Allah Ta'ala Ko Khair Kaha Gaya Hai. Kya Allah Ta'ala Khair Hai Aur Afzal Koi Aur Hai ? Nabi Karim ﷺ

Khair Ul Anaam Hai. Kya Aap Kah Sakte Hai Ke Huzur Khair Hai Afzal Nahi ?

Khusususan Jab Ke Ahadees Me

لا تفضلونی علی موسیٰ

Jaise Alfaaz Maujood Hai.

Samisan Kantum Khair Me Is Umamt Ko Khair Kaha Gaya Hai. Bataye Kya Yeh Ummat Khair Hai Aur Afzal Koi Aur Hai ? Khusususan Jab Ke Banisirail Ke Haq Me Fazlatkum Alal Alamin Ke Alfaaz Maujood Hai. Niz Charo Khulfa E Rashdeen Allaihimurriswan Ke Liye Hum Khair Ashabi Ke Alfaaz Hum Naqal Kar Chuke Hia. Is Hadees Me Maula Ali Samet Charo Khulfa Ko Khair Kaha Gaya Hai. Farmaye Kya Yeh Charo Khair Hai Aur Afzal Koi Aur Hai ?

Tasan Ahadees Me Kana Nakhiar Ke Alfaaz Bhi Hai (Bukhari) Afzal Ummat Al Nabi Ke Alfaaz Bhi Maujood Hai (Abu Dawood)

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کنا لا نعدل کے الفاظ بھی ہی بخاری، سید الکحول

(کے الفاظ بھی حای (ترمزی

Hazrat Farooq E Azam Ke Farmaye Hue Syedna Ke  
Alfaaz Bhi Maujood Hia  
(Bukhari, Tirmizi, Mustadark)

Aur Khud Maula Ali

لا اجد فضلنی علی ابی بکر و عمر الا جسد ته حد

المفتی

Ke Alfaaz Istemal Farma Rahe Hai  
(Sawaiq E Muhariqa )

Farmaye In Mukhtlif Qism Ke Alfaaz Khususan  
Afzaliyat Ke Lafz Ka Aapke Pass Kya Elaaj Hai ? Aap  
Jo Chakkr Bhi Chalayege Ahadees Ke Mukhtlif Alfaaz  
Aapka Rasta Rok Kar Khade Hoge.

Asran :

Puri Ummat Ka Ijmah Naqal Karte Waqt Ulma Ne Afzal  
Ka Lafz Istemal Kia Hia (Aqaid Nasfi, Nawawi Jild2  
Izalatul Khafa Jild 1 Matlah Ul Qamrain Safah 67  
Wagera)

Imaam E Azam Abu Hanifa Farmate Hai Afzal Ul Nass  
Bad Rasoolallah ﷺ Abubakr Sidiq Aur Mula Ali Qari  
Allairehma Farmate Hai Ke Sidiq E Akbar Tamaam  
Auliyah Awaln Wa Akhrin Me Se Afzal Hai Aur Is Par

Ummat Ka Ijmah Hia Ayr Yaha Rafziyo Ki Mukhalifat  
Ki Koi Auqaat Nahi  
(Sharah Fiqah Akbar Safah 61)

Ab Farmaye Yaha Sidiq Ko Afzal Kaha Gaya Hai Na Ke  
Khair, Is Par Ummat Ka Ijmah Bhi Naqal Kia Gaya Hai  
Aur Afzaliyat Bhi Wilayat Me Payi Gayi Hai Na Sirf  
Khilafat Zahiri Me.

Isi Tarah Sidiq E Akbar Radiallahu Ta'ala Anho Ke  
Khair Hone Par Bhi Ummat Ka Ijmah Hai (Mirqat Jild  
11) Wajeh Ho Gaya Ke Puri Ummat Ne Afzal Aur Khair  
Me Koi Farq Nahi Kia Aur Sidiq E Akbar Ki Afzaliyat  
Ke Liye Dono Lafz Istemal Kiye Hai.

Allama Jalaludeen Suyuti Rehamullah Ne Ek Unwaan  
Qaym Kia Hai Jiska Naam Hai "Fasal Fi Anah Al  
Sahabah Wa Khairhum "Yani Abubakr Ka Tamaam  
Sahaba Se Afza Aur Khair Hona (Taarikh Ul Khulfa  
Safah 37)

Is Unwaan Ne Afzal Aur Khair Ka Farq Mita Kar  
Tafziliyo Ke Hath Par Rakh Dia Hai.

Tafziliyo Ka Tarz E Tahqeeq Bilkul Qadiyon Jaisa Hai.  
Ulma Ne Likha Hai Ke Hazrat Masih Allaysallam Ka  
Nuzul Khatam E Nabuwat Ke Munafi Nahi. Isliye Ke  
Unhe Nabuwat Pehle Mil Chuki Hai. Qadiyani Ne  
Hazrat Masih Allaysallam Ke Nuzul Ko Khatam E  
Nabuwat Ke Munafiq Lia Aur Ulma Ne Jo Is Ishkaal Ka  
Jawab Likha Hai Use Faramosh Kar Dia Hai. Ab  
Farmaye Aapka Tarz E Istidalaal Kin Logo Jaisa Hai ?

Agar Zamir Zinda Hai To Us Se Puch Kar Jawab Dijiye Ke Quraan Wa Sunnat Aur Ijmah Ki Tasrihaat Ki Maujoodgi Me Is Qism Ki Qatah Wa Barid Kisi Mukhlis Insaan Ko Zaib Deti Hai ?

Qadiyaniyo Ki Ek Aadat Yeh Bhi Hai Ke Jab Unhe Hayat E Masih Aur Kahtam E Nabuwat Par Ijmah Dikhaya Jaaye To Yeh Log Sar Syed Jaise Kisi Admi Ka Mardud Ya Marjuh Qaul Ijmah Ke Khilaaf Dikha Kar Kahne Lagte Hai Ke Jab Fulah Shakhs Ko Is Se Ikhltaaf Hai To Ijmah Kaha Raha ? Tafzili Bhi Kharq E Ijmah Ke Liye Qadiyaniyo Ki Tarah Mardud Aur Shaz Aqwal Ka Sahara Le Rahe Hai

### **Tafziliyon Ka 12va Sawaal**

Ummat Ka Ikhltaaf Rehmat Hai Aur Ikhtlaafi Masail Me Wusa'at E Qalbi Ka Muzahira Karna Chaiye Tafzil Ke Mauzu Par Qalam Uthhana Tashdud Hai.

Jawaab :

Rehmat Wale Ikhtlaaf Ka Taluq Firao Masail Se Hai. Usooli Masail Se Nahi. Hume Afsos Hai Ke Is Qism Ki Batein Jin Logo Ko Rata Di Gayi Hai Un Becharo Ko Itna Bhi Pata Nahi Ke Konsa Masla Firoi Hai Aur Konsa Usooli Hai. Aise Logo Ko Samjane Ka Kamyab Tariqa Yeh Hai Ke Unhe Quran Ki Wo Ayat Yad Dilai Jaye Jin Me Kisi Ko Mushrik, Kisi Ko Kafir , Kisi Ko Munafiq , Kisi Ko Fasiq , Kisi Ko Shaitan Aur Kisi Ko Jahannumi Kaha Gaya Hai. Ab Yeh Khud Bolege Ke Wo Log To

Islam Se Qatai Usoolo Se Takkar Lete Thay. Hum Bhi Yahi Arz Kar Rahe Hai Ke Tafzili Ka Masla Usooli Mala Hai Iska Taluq Firoi Ahkam Aur Sajda E Saw, Maye Mustmil ,Gadi Ke Chain, Aur Laud Speaker Par Imaamat Jaise Firoi Masail Se Nahi Balke Iska Taluq Aqaid Se Hai.

Tafzili Aqeede Wala Admi Ahl Sunnat Se Kharij Ho Jata Hai. Ahl Sunnat Wo Tahatrwa Firqa Hai Jise Nabi Karim ﷺ Ne Jannati Qarar Dia Hai. Air Aap Is Kitaab Me Tafsil Se Pad Chuke Hai Nabi Karim ﷺ (Ma Ana Allay) Ka Faisla Kya Hai. Aur Sahaba E Kiram (Wa Ashabi) Ka Faisla Kya Hai. Baqi Tama Farqo Ko Humne Apni Jaib Se Kagaaz Nikal Kar Galat Nahi Kia. Balke Janab Muhammad Mustafa Ahmad Mujtaba ﷺ Ne Unhe Apni Zubaan E Haq Tarjuman Se Jahannumi Qarar Dia Hai. (Mishkaat Safah 30)

Bataye Kya Nabi Karim ﷺ Ne Un Sab Ko Jahnnumi Qaraar De Kar Mazallah Tashdud De Kaam Liya Hai ? Saniyan Mehboob Karim ﷺ Ne Qaduriyah Ko Jahannum Ke Kutte Qarar Dia Hai. Rawafiz Ke Bare Me Farmaya Ke Islam Se Nikal Chuke Hoge (Musnad Ahmad Jild 1)

Salsan Khawarij Ke Bare Me Farmaya Ke Mubarak Ho Use Jisne Unse Jung Ladi Aur Unhe Maara Aur Unke Hatho Mara.

Jara Sambhal Kar Jawaab Dijiye Kya Yeh Sab Baten Tashdud Hai ? Kaha Gaya Aapka Ikhtlaaf E Ummat Ka

Sahara Aur Kaha Gaya Apka Wusa'at Qalbi Ka Muzahira Aur Kaha Gaya Apka Tashdud Ka Fatawa ? Mere Mohtram ! Dusro Ko Nadan Aur Be Maslehat Samjana Chhordh Dijiyee. Allah Karim Ki Azmat Ki Qasam Humane Firoi Masail Me Aur Bade Bade Paichida Masail Me Kai Ulma Se Khufiyah Rabte Kiye Aur Unhe Haq Ki Taraf Tawaja Dilai. Unme Se Bohat Ulma Bhi Maan Bhi Gaye Aur Awam Ko Kano Kan Khabar Tak Na Hui.

Khush Qismat Hai Wo Insaan Jise Samjane Wala Koi Hon. Aur Bad Qismat Hai Wo Shakhs Jise Samjane Wala Koi Na Ho. Nazbillah Min Jalik.

Rabi'an Yaad Rakhiye Ke Galat Ko Galat Kahna Ulma Par Wajeeb Hota Hai. Sirf Mushbat Andazka Dhol Pitan Wale Adhi Tablig Ke Munkir Hai. Deen Ki Chaki Amar Bil Maaruf Aur Ahi Al Munkir Par Ghumati Hai. Amar Bil Maruf Par Koi Aitraaz Nahi Raha. Jab Bhi Fasad Huwa Hai Nahi An Al Munkir Huwa Hai. Kufaar E Makka Ko La Illa Illah Ki Mushbat Talim Par Koi Aitraaz Na Tha Balke Unke Bhuto Ko Jahannum Ka Indhan Kahne Par Aitraaz Tha.

Khamsan Nabi Karim ﷺ Ne Ek Sahabi Ko Dekha Wo Sidiq E Akabr Radiallahu Ta'ala Anho Se Aage Aage Chal Rahe Thay. Aapne Unhe Manah Kia Aur Farmaya Tum Aise Shakhs Ke Aage Chal Rahe Ho Jis Se Behtar Shakhs Suraj Ne Nahi Dekha. Bataye Nabi Karim ﷺ Ne Itani Si Baat Par Itna Sakht Notice Kyo Liya.

Sadsan Maula Ali Radiallahu Ta'ala Anho Farmate Hai Ke Jisne Mujhe Abubakar Aur Umar Se Afzal Kaha Main Use Asi Korde Maruga. Bataye Yeh Narmi Hai Ya Sakhti ?

Sab'an Hazrat Imaam Sauri Allairehma Farmate Hai Ke Jisne Shaikhain Se Syedna Ali Ul Murtaza Ko Afzal Kaha Main Nahi Samjata Ke Uska Koi Amal Qabil E Qabul Hai. Bataye Yeh Narmi Hai Ya Sakhti ?

Samnan Ulma E Ummat Ne Tafziliyo Ko Ahl Sunnat Se Kharij Qarar Dia Hai, Unki Namaz E Janaza Tak Najaiz Likhi Hai, Hata Ke Hazrat Shah Waliullah, Shah Abdul Aziz , Hazrat Meer Abdul Wahid Aur Fazil Barelvi Allairehma Ne Unke Rad Me Mustqil Kitabein Likhi Hai. Jinka Tafsili Bayan Aap Is Kitaab Me Pad Kar Aa Rahe Hai. Ab Bataye Kya Yeh Narmi Hai Ya Sakhti ? Allama Ibn Hajjar Makki Allairehma Ne Tafziliyo Ko

نصله جهنم Wali Ayat Pad Kar Waeed Sunai Hai (Sawaiq E Muhariqa Safah 59) Bataye Kya Yeh Narmi Hai Ya Sakhti ? . Hazrat Meer Abdul Wahi Bilgrami Quds Sira Ne Tafziliyo Ka Rad Karte Hue Likha Hia Ke Sahaba Ka Ijmah Deen Ki Buniyad , Roshniyo Ka Matlah Aur Yaqin Ki Kunji Hai. Jo Shakhs Is Ijmah Ka Inkaar Karta Hai Us Se Khuda Aur Musatafa ﷺ Bezar Hai Aur Wo Allah Ta'ala Ke Darbar Se Jald Hi Mardud Ho Jata Hai. Uski Badbakhti Ki Girah Ko Nahi Khola Ja Sakta Isliye Un Ashaab Basafa Ka Inkaar Khuda Wa Rasool Ka Inkaar Hai To Jiska Rasta Sunnat Ke Khilaaf Hai Uski



Gardan Me Laanato Ke Tauq Hai (Sabah Sanabil Safah 75) Bataye Yeh Narmi Hai Ya Sakhti ?

Tasi'an Allama Taftaazzani Nek Kahi Likh Dia Tha Ke Kasrat E Sawaab Ke Lihaaj Se Hazrat Usman Gani Aur Maula Ali Me Taufiq Durusat Hai Jab Ke Digar Kamalat Ke Lihaaj Se Usman Gani Ki Nisbat Ali Murtaza Afzal Hai. Ulma Ne Is Ibarat Ka Notice Lete Hue Farmaya Ke Isme Rafziyat Ki Badbu Aa Rahi Hai. Mujadid Alsani Alairehma Ne Maktubaat Jild 1 Muktab Number 266 Me Is Par Sakht Girfat Farmayi Hai Aur Farmaya Hai Ke Maulana Sa'ad Aldeen Taftaazani Ne Is Afzaliyat Ke Haq Me Jo Kuch Insaf Samja Hai Wo Insaaf S Dur Hai Aur Wo Tardid Jo Usne Ki Hai Wo Sar Sar La Hasil Hai. Ab Farmaye Sirf Itani Si Baat Aur Wo Bhi Sirf Usmaan E Gani Ke Bare Me Kahi Jaaye To Ulma Iske Liye Sirf Tafzil Hi Nahi Balek Rafziyat Ka Lafz Istemaal Kare To Kya Sakhti Hai Ya Narmi ? Aur Agar Is Se Bhi Bad Kar Koi Bad Aqeedah Shakhs Maula Ali Ko Shaikhain Par Afzaliyat De To Wo Is Se Bhi Sakht Fatawa Ka Haqdar Hoga Ke Nahi ? Radiallahu Ta'ala Anha Jamih Ashab Syedna Wa Maulana Muhammad ﷺ

Afzaliyat Ki Tartib Me Gadbad Karna To Dur Ki Baat Hai, Mehaz Charo Khulfa Ko Barabar Kahna Aur Is Masla Par Taufiq Karna Bhi Sakht Qabih Aur Maslak E Ahl Sunnat Se Inharaaf Hai. Hazrat Muajdeed E Alfaani Rehamullah Allayfarmate Hai Ke Is Masla Me Taufiq Ki Gunjaish Tab Ho Ke Is Afzaliyat Ke Bare Me Nabi

Karim ﷺ Ki Taraf Se Koi Tasrih Maujood Na Ho, Aur Jab Sahib E Shariat ﷺ Ki Taraf Se Wazahat Aa Chuki Hai To Phir Taufiq Kyon Karey ?

Aage Likhte Hai Jo Shakhs Sab Ko Barabar Samjata Hai Aur Ek Dusre Par Fazilat Dene Ko Fuzul Khayal Karta Hai Wo Khud Abul Fuzul Hai Ajab Ul Fuzul Hai Ahl Haq Ko Fuzul Samjta Hai

(Maktubaat E Imaam E Rabbani Datfat Awal Maktub No. 266)

Aasran Batil Ki Tardid Karte Waqt Hasb E Mauqa Sakhti Ya Narmi Ikhtiyar Karna Durusat Hai Lekin Batil Ke Muqable Par Chup Saadh Lena Aur Batil Ko Batil Hi Na Kahna Beja Narmi Aur Deeni Gairat Ka Faqdaan Hai. Is Qism Ki Batien Karne Wale Log Aitdaal Ka Dhol Baja Kar Apne Batil Nazriyat Ko Pairwaan Chadane Ke Liye Rasta Humwaar Karte Hai. Ab Yeh Kuch Bhi Haank De Wo Mehaj Tahqeeq Kahlayega Aur Jo Unki Tardid Karega Use Mutsad Kah Dege.

Dusro Ko Wusa'at Qalbi Ka Dars Dene Wale Log Nabi Karim, Sahaba E Kiram Aur Ahl Bait E Athar Allaisallato Salam Ki Shaan Me Gustakhiyah Bakne Walo Ke Sath Baradarana Taluqat Rakhte Hai Aur Unki Badtamizi Ko Wusa'at Qalbi Se Bardast Karte Hai Magar Jab Unke Apne Kisi Margub Qaid Par Koi Shakhs Gifrat Kare To Uski Shaan Me Yeh Gustakhi Unse Hargiz Bardast Nahi Hoti. Aakhir Jiska Zamin Zinda Hai Uske Pass Is Baat Ka Kya Jawaab Hai ?

### Tafziliyo Ka 13va Sawaal

Ma'amar Ka Qaul Hai Ke Agar Ko Shakhs Hazrat Ali Ko Abubakar Wa Umar Se Afzal Kahe To Main Us Par Sakhti Nahi Karta Bashartaik Shaikhain Se Mahabbat Rakhe, Wakih Ne Is Baat Ko Pasand Kia (Sawaiq E Muhariqa Safah 87)

### Jawaab

Nabi Karim ﷺ Aisi Harkat Karne Wale Ka Notice Lete Hai Aur Barbar Farma Rahe Hai Ke Abubakar Wa Umar Sab Se Afzal Hai. Hata Ke Kisi Ko Abubakar Sidiq Se Aage Chalane Bhi Nahi Dete. Farmaye Hum Mehboob Karim ﷺ Ki Baat Mane Ya Ma'amar Ki ? Saniyan Khud Maula Ali Radiallahu Ta'ala Anh Is Harkat Par Itani Sakhti Karte Hai Ke Jo Aapko Abubakar Wa Umar Se Afzal Kahe Use (80) Asi Kode Marte Hai, Farmaye Hum Maula Ali Ki Zabrdast Sakhti Ko Mane Ya Ma'mar Ki Narmi Ko ? Salisan Puri Ummat Ka Ijmaha Aur Puri Ummat Ki Is Mauzu Par Sakhti Hum Is Kitaab Me Anginat Martaba Likh Chuke Hai. Aapko Ijmah Ke Muqabale Par Ek Shaaz, Matruk Aur Mardud Qaul Kyonn Pasand Aya ?

اتبعو السواد الاعظم

Ki Aapne Parwa Kyon Na Ki Aur

اياكم الشعب و عليكم بالجماعة والعامة

Se Kyon Beparwa Ho Gaye ? Rabian Hum Likh Chuke Hai Ke Ikaad Ka Aqwal Har Ut Patang Baat Ke Haq Me

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Aasmani Se Wstiyab Hai. Maslan Ek Qaul Yeh Hai Ke Yazid Ko Rehmatullah Kahna Jaiz Hai Aur Agar Koi Yazid Ko Rehamutllah Kahe To Imaam Gazali Allairehma Us par Koi Sakhti Nahi Karte. Farmaye Agar Aapko Yazid Hona Pasand Hai To Phir Ma'mar Ke Qaul

لا اعنفه Ko Bhi Qabu Kar Lijiye Warna Is Khatarnaak Wadi Me Pao Rakhne Se Bach Jaiye. Khamisan Yeh Qaul Buniyadi Taur Par Mohdees Abdul Razaq Se Lia Gaya Hai Zikr Abdul Razaaq An Ma'mar (Alistiyaab Safah 554) Is Qaul Se Ala Istiya'ab Ke Musnif Abu Umar Ne Syedna Sidiq E Akbar Ki Afzaliyat Sabit Ki Hai. Chunache Is Ke Fauran Bad Likhte Hia Ke Is Qaul Se Sabit Huwa Ke Abubakar Afzal Hai Umar Se Radiallahu Ta'ala Anho (Al Isti'aab Safah 554) Sakhti Na Karne Ka Matlab Yeh Hai Ke Afzal To Sidiq Hi Hai Lekin Ma'mar Is Afzaliyat Ke Munkir Ko Kafir Nahi Kahte Thay Ya Is Par Had Nahi Lagate Thay Lekin Is Ke Gumrah Aur Biddati Hone Me Unhe Koi Shak Nahi Tha. Sadisan Yahi Qaul Naqal Karne Ke Bad Sawaiq E Muhariqa Me Likha Hia Ma'mar Ke Qaul Se Malum Hota Hai Ke Afzaliyat E Shaikhain Ka Aqeedah Za'ani Hai Qatai Nahi (Sawaiq E Muhariqa Safah 58) Allama Ibn Hajjar Makki Ne Is Qaul Se Sabit Kia Hai Ke Tafzili Shaikhain Ka Inkaar Kufr Nahi. Yeh Baat Hume Manzur Nahi. Sabi'an Allama Par Harawi Allairehma Ne Maramir Ul Kalaam Me Ma'mar Ka Yahi Qaul Tardid Ki Garz Se Naqal Kia Hai. Aapne Is Qaul Ko Le Liya

Hai Aur Uski Tardid Hadap Kar Gaye Hai. Wo Farmate Hai Ke Hazrat Ali Radiallahu Ta'ala Anho Ka Tafziliyo Par Sakhti Karn Aur Unhe Kode Marna Ma'mar Ke Qaul Ko Rad Kar Raha Hai (Maramir Ul Kalaam Safah 47) Yaha Phir Tafziliyo Ka Tarz E Istidalal Qadiyaniyo Jaisa Hai Ke Mardud Ko Pakad Lia Aur Tardid Ko Hazam Kar Gaye. Saminan Ab Jara Wakih Ke Bare Me Bhi Sun Lijiye Jisne Ma'mar Ka Qaul Pasand Kia. Wakih Ne Yeh Mangadat Riwayat Bayan Ki Ke Nabi Karim ﷺ Ko Dafan Karne Me Der Ki Gayi To Aap ﷺ Jism Mubaarak Aam Mayyato Ki Tarah Mutasir Ho Gaya. Makka Sharif E Mufti Abdul Majid Bin Rawad Ne Is Ke Qatal Ka Fatawa Dia. Us Waqt Ke Hakiim Usmani Ne Use Sauli Par Chadane Ka Program Banaya Magar Kisi Ki Sifarish Ki Wajh Se Use Chhordh Dia. Phir Hakim Use Chhordne Par Sarmina Huwa Aur Wakih Madina Ki Taraf Rawana Ho Gaya. Hakim Ne Madina Walo Ko Likha Ke Jis Waqt Wakih Tumhare Pass Pohche Use Fauran Sangsaar Kardo. Wakih Ko Raste Me Iski Khabar Ho Gayi Towo Kuffa Ki Tarag Bhag Gaya (Nasim Ul Riyaz Jild 1)

Wakih Se Agar Itani Bhari Khata Sarzad Ho Sakti Hai To Masla Tafzil Me Unka Sakhti Na Karna Konsi Badi Baat Hai. Tasi'an Tafziliyo Ke 12ve Sawaal Ke Jawab Me Is 13ve Sawal Ka Jawab Kafi Had Tak Maujood Hai, Bara E Karam Mutlah Farma Lijiye.

Jisme Ulna Ne Unhe Jahannumi ,Lannati, Mardud Aur Bul Fuzul Wagera Qaraar Dia Hai. Ek Ma'amar Ka لا

كأنف Kahna Kis Shumar Me Rah Gaya. Asiran Tafziliyo Ne Ma'mar Ka Qaul Paish Karke Is Baat Ka Iqrar Kar Liya Hai Ke Afzaliyat E Shaikhain Par Ummat Ka Ijmah Hai Aur Ma'amar Bhi Is Se Mutafiq Hai. Puri Ummat Is Mamle Me Sakhti Karti Hai Aur Ma'mar Sakhti Nahi Karte. Ab Sakhti Se Murad Kufr Ka Fatawa Hai Ya Qatal Ki Saza Ya Koi Dusri Had, Tafzili Log Ma'amar Ke Jariye Un Sakhtiyo Se Jaan Chhudate Phirte Hai Lekin Afzaliyat E Shaikhain Me Bahar Haal Koi Shak Nahi. Zarbe Haideri Safah 136, 137  
Tafzili Jald Hi Rafzi Ho Jata Hai

Gumrahi Ki Sirdi Yeh Hai Ke Jo Shakhs Ahl Sunant Se Deobandi Hota Hai, Wo Jald Hi Gair Muqlid Ho Jata Hai, Gair Muqlid Jald Hi Munkir E Hadees Ho Jata Hai Aur Munkir E Hadees Jald Hi Qadiyani Ya Dahriyah Ho Jata Hai.

Dusri Taraf Agar Koi Shakhs Ahl Sunnat Se Tafzili Ho Jata Hai To Uske Liye Ameer Muawiyah Radiallahu Ta'ala Anho Ko Galiyah Dena Koi Badi Baat Nahi Rahti. Ulma Ne Farmaya Hai Ke Ameer Muawiyah Sharam O Hayya Ka Pehla Parda Hai. Jisne Is Parde Ko Phaad Dala Uske Liye Baqi Sahaba Par Zubaan Darazi Karna Aasan Ho Gaya. Aur Wajeh Rahfzi Ho Gaya  
(Al Bidaya Wal Ihaya Jild 8)

Awal To Tafziliyo Ke Dalail Se Rafziyat Laazim Aati Hai, Phir Aaj Jo Log Khud Tafzili Hai Ya Unme Tafzil

Ke Jarasim Paye Jate Hia Kal Agar Wo Khud Nahi To Unki Aauladein Zarur Rafzi Ho Jayegi. Aise Log Rafziyo Ke Sath Achhe Taluqat Rakhte Hai. Unki Mahafil Me Jate Hai Waha Jakar Taqrirein Karte Hai. Allah Ta'ala Unhe Hidayat De Warna In Sha Allah Unka Janaza Shia Hi Padayege Aur Unki Maut Ke Bad Shia Ki Taraf Se Bayanat Shaya Hoge Ke Al Humdullilah Fulah Sahab Asna Ashari Ho Kar Mare Aur Unka Khatima Imaan Par Huwa. Is Jumle Me Humane Apne Wasih Taarikh Tajurbe Ki Taraf Ishara Kia Hai. Khurdbaid Kufa Me Syedna Imaam E Hussain Radiallahu Ta'ala Anho Ko Dawat Dene Wale Yahi Gaali Qism Ke Aasiq Thay Jo Aap Radiallahu Ta'ala Anho Ko Syedna Ameer Muawiyah Radiallahu Ta'al Anho Ke Khilad Dawat De Chuke Thay. Yahi Log Bad Me Taraqi Farma Kar Matmi Shia Bane Aur Tibra Ka Tohfza Pehle Se Hi Ibn Sabah Ne Taiyar Kar Rakha Tha Jise Unhone Aasani Se Qabul Karliya.

Hazrat Aamir Sha'aibi Allairehma Farmate Hai : Rafz Zindaqa Ki Sirdhi Hai Maine Jis Rafzi Ko Bhi Dekha Hai Wo Zandiq Nikla (Sabeh Sanabil Safah 28)

Yahi Wajh Hai Ke Asar Hazir Me Har Hakim Wa Adana Aalim Par Is Fitane Ka Sanjidagi Se Notice Lena Lazim Hai Warna Mahafil E Naat Me Dhamaal Mar Mar Kar , Qalandari Aur Hubbe Ali Ka Naam Istemaal Kar Kar Ke Aur Hazme Ke Naam Par Zahar Ki Goliyah Khila Khila Kar Awam Ko Zindiqa Ki Rah Pad Daal Dia Jayega. Tafziliyon Ko Galti Kaha Se Lagi

Tafziliyo Ko Chand Wujuh Ki Bina Par Thhokar Lagi Hai.

1 Kuchh Log Khwarij Ki Tardid Karte Karte Gali Hote Chale Gaye Aur Bedhayani Me Tafzili Ikhtiyaar Kar Bethhe.

2 Maula Ali Karamullah Waz Ul Karim Ke Fazail Wa Manaqib Baz Nichle Darje Ki Kitabo Me Dusre Sahaba Ki Nisbat Tadad Me Zayda Bayan Hue Hai. Iski Wajh Ulma Ne Yeh Bayan Farmayi Hia Ke Jab Khawarij Ne Maula Ali Radiallahu Ta'ala Anho Ki Mukhalifat Ki To Mohdeesin Ne Maula Ali Ke Manaqib Ko Kasrat Se Bayan Karna Munasib Samja Aur Baz Ulma E Kiram Ne Aap Ki Shaan Me Mustqil Kitabein Likh Kar Ajr E Azim Paya.

Iska Sabab Maula Ali Ki Afzaliyat Nahi Thi Balke Khawarij Ka Nataqa Band Karna Maqsud Tha. Lekin Tafzili Is Baat Ko Na Samj Sake Aur Yeh Baat Unki Gumrahi Ka Sabab Bani.

Baz Mutshih Logo Ne Sirf Hazrat Usman Aur Hazrat Ali Radiallahu Ta'ala Anha Ke Darmiyan Taqabil Karte Hue Maula Ali Radiallahu Ta'ala Anho Ke Fazail Zayda Bayan Kiye. Yeh Bazaat E Khud Ek Khata Thi Lekin Iska Zimani Asar Yeh Bhi Huwa Ke Na Samaj Aur Bad Niyyat Logo Ne Yaha Se Shaikhain Par Maula Ali Ki Afzaliyat Akhaz Karli.

Lekin Yaha Yeh Baat Faramosh Nahi Karni Chaiye Ke Rawafiz Ne Syedna Ali Murtaza Radiallahu Ta'ala Anho



Ki Shaan Me Beshumar Ahadees Gadi Hai. Isi Ke Paish E Nazar Imaam Muhammad Bin Sirin Tabaee Allairehma Farmate Hia Ke Maula Ali Ki Taraf Mansub Ki Jane Wali Aksar Riwayat Jhoot Hoti Hai (Bukhari Jild 1) Dusri Taraf Hum Dekhte Hia Ke Imaam Hakim Allairehma Jaise Mohdeesin Ka Mutsaahil Hona Ihayat Masruf Aur Mash'hur E Aam Baat Hai.

Isme Rawafiz Ke Taqiyah Aur Suniyo Ke Bholepan Ko Bohat Bada Dakhal Hasil Hai. Wo Taqiyah Karke Riwayat Gadate Rahe Aur Yeh Mahabbat E Ahl Bait Ki Wajh Se Taslim Karte Chale Gaye.

المعين گر کریم والفاجر خب لیم

3 Maula Ali Ke Beshumar Fazail Aise Hai Jinme Baz Ya Aksar Dusre Sahab Bhi Shamil Hai. Magar Rawafzi Aur Tafzili Uhe Maula Ali Ke Khasais Bana Akr Paish Karte Hai.

Maslan Hadees Baab Ul Ilm. Halake Tamaam Sahaba Ilme Ke Darwaze Hai.

Yani Unme Se Jinki Bhi Pairawi Karoge Hidayat Paoge. (Mishakt Safah 554)

4 Beshumar Ahadees Jinme Quran Wa Sunnat, Itrat, Sahaba Aur Sawaad E Azam Ke Itbah Ka Hukm Hai. Unme Sirf Quran Wa Itrat Balke Mehaj Itrat Wa Aal Wali Ahadees Ko Juda Kar Lena Khalis Tahrif Aur

افتو منہون بیعض الکباب و تکفرون

Ka Misdaq Hai.

Sahi Surat E Haal Is Tarha Hai Ke Farmaya

ترکت فیکم الامرین کتاب اللہ و سنتہ بینہ 1 2

ترکت فیکم الشقلین کتاب اللہ و عترتی اہل بیٹی

فاقتدوا بالذین من بعدی ابی بکر و عمر 3

اصحابی کالنجوم فباہم اقتدیہم اہتدیتم 4

اذا راہتم الا اختلاف فعلیکم بالسواد الاعظم 5

Ab Yeh Kul 5 Chizein Hai Jinka Itbah Lazim Hai. Quran ,Sunnat, Sahaba,Ahl Bait Aur Sawaad E Azam. Unme Se Quran Ko Lekar Baqi Sab Ko Chordh Wale Kharji Hai. Quran Wa Sunnat Ko Lekar Baqi Sab Ka Inkaar Karne Wale Gair Muqlideen, Khawarij Hia Ke Ek Marfuh Hai. Sirf Ahl Sunnat Ko Lekar Baqi Sab Ko Chrdh Dene Wale Rafzi Hai, Jinhone Quran Ki Sehat Ka Sire Se Hi Inkar Kar Rakha Hai Aur Sahaba Ko To Galiya Dete Hai. Aur In 5 Chizo Par Baik Waqt Imaan Wale Ahl Sunnat Hai.

Logo Ke Kharji Ya Rafzi Hone Ka Sab Se Bada Sabab Yahi Bana Hai Ke Unhone Tamam Ahadees Par Baik Waqt Nazar Nahi Rakhi.

5 Maula Ali Ke Baz Khasais Ko To Mazbuti Se Pakad Lia Gaya Aur Shaikhain Ke Khasais Jo Taadad Me Bohat Zayda Thay Unhe Pash E Pusht Daal Dia Gaya. Iski Tafzil Hum Bayan Kar Chuke Hai.

6 Baz Ahadees Me Jaha Maula Ali Radiallahu Ta'ala Anho Ke Fazail Bayan Hue Hai Waha Hadees Ke Alfaaz Ka Mahfum Murad Lia Gaya Hai.

Maslan

لااعتين هذه الراية غدار جلا يفتح الله على يديه و

رسوله ويحجه الله ورسوله

Padne Ke Baad Kisi Ne Dusro Se Mahabat Ki Yaksar Nafi Karke Unhe Munafiq Kah Dia Aur Kisi Ne Sab Se Aqwa Mahabbat Samj Li. Isi Tarah Hadees Baab Ul Ilm Se Bhi Gair Ke Baab Ul Ilm Hone Ki Nafi Samaj Li Gayi.

Isi Tarh Man Kunto Maula Me Bhi Digar Sahaba Ki Wilayat Ki Nafi Samj Li Gayi.

7 Ulma Ne Masla Tafzil Bayan Karte Waqt Rawafiz ,Mautizila Ke Aqwal Mardud Ko Tahrir Karne Ke Bad Ahl Sunnat Ka Mukhtar Aur Mufta Ba Faisla Tahrir Farmaya To Matlab Parsato Ne Sawaad E Azam Ka Faisla Chordh Kar Mardud Aur Marjuh Aqwal Ko Ganimat Samja Aur Unhe Danto Se Pakad Ke Un Aqwal Ko Maksar E Ijmah Qarar De Dia. Munkirin E Ijmah Ka Yahi Tariqa Wardaat Huwa Karta Hai. Qadiyaniyo Ne Bhi Hayaat E Masih Ke Mauzu Par Isi Tariqe Se Fareb Dia Hai. Jiska Ji Chahe Qadiyanityat Ka Mutlah Kar Ke Dekh Le.

(8) Ijmai Masail Un Par Kashfi Taur Par Mohqeeq Nahi Hue Thay Take Yeh Log

ومن جمع بینہما فقد تحقق

Ka Misdaq Bante. Ruhani Kam Zarfi Aur Kahdud Khayali Ne Gulshan E Mustafa Ke Dusre Phoolo Ki Khushboob Aur Rangaat Samjane Na Di. Humane Kisi Baat Ki Taraf Ishara Kar Dia Hai Aur Mazid Hazrat Mujadeed Allairehma Likhte Hue Isi Shair Par Iktfa Karte Hai Ke

آل کرے ک در سنگے نہا است

زمین و آسمان اوہما است

(9) Baz Log Rawafiz Ke Sath Dostiyah Karne Lae Gaye Aur Unki Sohbat Unpar Asar Kar Gayi.

Hadees Pak Me Hai Ke Aadmi Apne Dost Ke Mazhab Par Hota Hai. Khoob Gaur Kar Liya Kare Ke Tumhara Uthhna Bethhna Kin Logo Me Hai

(Ahmad, Tirmizi, Abu Dawood, Behqi, Mishkat Sfah 437)

Yeh Ho Hi Nahi Sakta Ke Mehboob Karim ﷺ Ka Farmaan Tal Jaye Aur Rafzi Ka Dost Rafzi Na Ho.

(10) Un Logo Ne Shaan E Ahl Bait Bayan Karne Ke Liye Rawafiz Ki Kutub Ka Mutlah Karne Me Koi Harj Nahi Samja. Natija Yeh Nikala Ke Shaan E Ahl Bait Ke Sath Sath Rafz Ke Jarasim Bhi Nigal Liye Gaye Aur Mauzu Riwayat Ko Farog Mila.

Baqi Raha Un Logo Ka Apne Aap Ko Rafzi Ya Tafzili Taslim Na Karna. To Iske Jawab Me Guzarish Hai Ke

Qadiyani Yahī Kahte Hai Ke Wo Khatam E Nabuwat Ke Munkir Nahi, Parwez Bhi Kahta Tha Ke Wo Hadees Ka Munkir Nahi Aur Baz Baqaida Tibra Bolane Wale Rafzi Bhi Sahaba E Kiram Ke Namō Ke Sath Hazrat Likh Hi Dete Hai. Lihaja Ummat Ke Ijmai Faislo Ke Khilaaf Tafzili Batein Likh Kar Phir Khud Ko Tafzili Na Manana Bhi Aisi Hi Harkat Hai Aur Yeh Jadaal Ul Munafiq Ke Siwa Kuch Nahi.

Tafziliyon Ke Baare Me Sharai Hukm

Quraan Wa Sunnat Ki Buniyad Par Bila Shuba Sidiq E

Akbar Radiallahu Ta'ala Anho Ki Afzaliyat **مجمع اعلیه**

Hai Aur Sufiya Ke Makashifaat Iski Taeed Kar Rahe Hai. Hata Ke Bade Bade Ulma Wa Fuzla Aima E Aqaid Ne Is Afzaliyat Ko Qatai Qarar Dia Hai Jiska Inkaar Kufar Hota Hai. Un Ulma Me Imaam Ul Aqaid Abul Hasan Asha'ari Allairehma Sar E Fehrisat Hai. Beshumar Ulma Ne Likha Hai Ke

Yani Imaam Abul Hasan Ash'ari Farmate Hai Ke Abubakr Aur Umar Ki Afzaliyat Baqi Ummat Par Qatai Hai.

(Sawaiq Muhariqa Safah 57, Maramir Ul Kalaam Safah 46)

Hazrat Shah Waliullah Allairehma Ka Bhi Yahī Aqeedah Hai Balke Farmate Hai Ke Millat E Islamiyah Me Afzaliyat E Shaikhain Ka Masla Qatai Hai. (Izala Tul Khufa Safah 301)

Qatai Aqeede Ka Inkar Kufr Hota Hai. Jabke Qazi Abubakar Baqlani Allairehma Ke Nazdik Yeh Afzaliyat Za'ani Hai. Yani Unka Inkar Karne Wala Kafir To Nahi Magar Ahl Sunnat Se Kharij Hai.

Allama Abdul Aziz Parharawi Quds Sira Farmate Hai Ke Is Aqeede Ko Za'ani Kahne Wale Galti Par Hai.

Yani Is Ijmai Ko Za'ani Kahna Aslaaf Se Badzani Hai. Asal Baat Yeh Hai Ke Sahaba E Kiram Allaihimurrizwan Afzaliyat E Shaikhain Par Mutfiq Isliye Hue Hai Ke Unhone Nabi Karim ﷺ Se Is Mauzu Par Wajeh Ahadees Sun Li Thi. Lihaja Ab Zan Kaha Raha (Maramir Ul Kalaam Safah 47)

Dusri Jagah Likhte Hai Ke Sidiq Ki Afzaliyat Shaikh Abul Hasan Ash'ari Ke Nazdik Qatai Hai Jabke Qazi Bilqalani Aur Imaam Ul Harmain Ise Za'ani Qaraar Dete Hai. Lekin Jo Shakhs Un Ahadees Par Naar Dalega Jo Tawatir Ke Darje Ko Pohch Chuki Hai Aur Aslaaf Ke Ijmah Ko Dekhega , Wo Samj Jayega Ke Haq Ash'ari Ke Sath Hai. Kyon Na Ho Jabke Wo Ahl Sunnat Ke Imaam Hai Aur Masail Ki Tahqeeq Me Bohat Bade Mujahid Hai Aur Apne Mukhlifo Se Pehle Ho Guzare Hai. Lihaja Wo Ahadee Ki Haqiqat Aur Ijmah Se Dusro Ki Nisbat Zayda Aaga Hai. Iski Taid Imaam Malik Rehamullah Ke Is Qaul Se Hoti Hai Ke Kisi Ne Inse Puchha Ke Nabi Karim ﷺ Ke Bad Sab Se Afzal Kon Hai. Farmaya Abubakar Phir Umar. Phir Farmaya Isme Shak Hi Kaha Hai (Maramir Ul Kalam Safah 46)

Syedna Ibn Umar Radiallahu Ta'ala Anho Wali Hadees Jo Abu Dawood Jild 2 Aur Bukhari Jild 1 Me Maujood Hia Isme

كُنَّا نَقُولُ وَرَسُولُ اللَّهِ ﷺ حَى

Ke Alfaaz Qabil E Gaur Hai.

Kana Jamah Ka Saiga Hai Aur Baz Riwayat Me

وَنَحْنُ مُتَوَافِرُونَ

Ke Alfaaz Bhi Hai. In Alfaaz Se Ulma Ne Sahaba Ka Ijmah Sabit Kia Hia. (Maramil Ul Kalaam) Phir Naqul Ka Lafz Bata Raha Hai Ke Yeh Ijmah Qauli Hai. Jo Qatiyat Ko Sabit Karta Hai. Isliye Ulma Ke Aqwal Maujood Hai Ke Afzaliyat E Shaikhain Ka Aqeedah Qatai Hai.

Aur Agar Koi Shakhs Is Ijmah Ko Sakuti Sabit Kare To Phir Bhi Hume Manzur Nahi Isliye Sahaba Ka Sakuti Ijmah Bhi Qauli Qarib Qarib Hota Hai. Humene Bhi To Izara Aitiyat Tafzilyo Ko Kafir Nahi Kaha Balke Ahl Sunnat Se Kharij Qarar Dia Hai.

Sahaba Ke Qaul Basukut Ke Chakar Me Pad Kar Isi Qataiyat Me Rakhna Dala Jana Sakta Hai Magar Hadees Ke Alfaz

وَرَسُولُ اللَّهِ ﷺ حَى

Se Tasdiq Faraham Kardi Hai.

Aam Taur Par Ulma Ka Mukhtaar Yahi Hai Ke Yeh Tafzil Za'ani Hai Yani Iska Munkir Kafir To Nahi Magar

Ahl Sunnat Se Kharij Hai. Lekin Khauf E Khuda Rakhne Walo Ke Liye Yeh Nukta Naqabil E Faramosh Hai Ke Agar Imaam Ul Aqaid Abul Haasn Ash'ari, Shah Waliullah Aur Allama Parharawi Jaise Buland Rutba Buzurago Ki Baat Durusat Nikali To Ahl Sunnat Se Kharuj Ki Aafat Hi Kya Kam Thi Ke Islam Se Kharuj Ka Tauq Bhi Gale Me Pad Jayega.

Hazrat Mujadeed Alfsaani Quds Sira Farmate Hai : Shaikhain Ki Fazilat Yaqini Hai Aur Hazrat Usman Ki Afzaliyat Is Se Kamtar Hai. Lekin Ahwat Yahi Hai Ke Hazrat Usman Ki Afzaliyat Ke Munkir Balke Shaikhain Ki Afzaliyat Ke Munkir Ko Bhi Kufr Ka Hukm Na Kare Balke Biddati Aur Gumrah Jane. Kyon Ke Iski Takfir Me Ulma Ke Ikhtlaaf Hai Aur Ijmah Ke Qatai Hone Me Qail Wa Qaal Hai. Shaikhain Ki Afzaliyat Ka Munkir Yazid Badbakht Ka Sathi Aur Bhai Hai Ke Isi Ahtiyaat Ke Bais Ulma Ne Uske La'an Me Tauqif Kia Hai. Jo Iza Paigambar ﷺ Ko Khulfa Rashdeen Ki Jahat Se Pohchi Hai Wo Bilkul Usi Andaz Ki Tarah Hai Jo Imaam Hasan Aur Hussain Ki Jahat Se Pohchi Hai Allaisallato Taslim (Maktubaat E Imaam Rabbani Jild 1 Safah 556 Maktubaat No.266)

Agar Koi Tafzili Yazid Par Laan Ka Qaayl Ho To Hazrat Mujadeed Allairehma Ka Yeh Fatawa Us Ke Liye Qabil E Gaur Hai خرد باید

Behar Haal Tafziliyo Ke Bare Me Kam Az Kam Hukm Yeh Hai Ke Tafzili Firqa Ahl Biddat Ka Firqa Hai. Us



Biddat Ka Taluq Amal Se Nahi Balke Aitqaad Se Hai. Iska Ulat Sunnat Nahi Balke Ahl Sunant Hai. Iska Martkib Ahl Sunnat Se Usi Tarah Kharij Ho Jata Hai Jis Tarah Jabri, Qaduri, Mauzila Aur Kharji Wagera. Hazrat Sufiyan Sauri Allairehma Farmate Hai Ke Jisne Hazrat Ali Ko Shaikhain Ki Nisbat Wilaat Ka Zayda Haqdar Qarar Dia. Usne Abubakr ,Umar Aur Muhajirin Wa Ansaar Ko Gunahgaar Mana. Main Nahi Samjta Ke Aise Gande Aqeede Ke Bawajood Uska Koi Amal Allah Ki Bargah Me Qabul Hoga (Abu Dawood Jild 2)

Shaikhain Ki Afzaliyat Ko Ulma Ne Na Sirf Ahl Sunnat Ka Aqeedah Qaraar Dia Hai Balke Use Ahl Sunnat Ki Shanakht ,Shiaar Aur Pehchan Qaraar Dia Hai. Goya Jiska Yeh Aqeedah Nahi Wo Ahl Sunnat Se Kharij Hai.

حيث جعلوا من علامت اهل السنة ولجاعة تفضيل

الشيخين ومحبة الختين

Sharah Aqaid Nasfi Safah 150)

Tafzili Ke Pichhe Namaz Nahi Hoti. Agar Kisi Ne Pad Li To Wo Dohrana Padege. Aur Aise Biddati Ki Namaz E Janaza Jaiz Nahi

(Fatawa E Razwiyah Jild 4 Safah 53)

Balke Biddati Ka Adab Wa Ahtraam Karna Bhi Manah Hai.

Nabi Karim ﷺ Ne Farmaya

Jisne Sahib E Biddat Ka Ahtraa Kia Usne Islam Ko Dha  
Dene Me Madad Ki  
(Mishkaat Safah 31)

وما علينا الا البلاغ  
ولسلاة والسلام على سيدنا ومولانا محمد وعلى اله  
واصحابه خصوصاً علي خلفائے اربعه ابى بكر وعمر و  
عشما و على و على جميع امته وعلينا معهم اجمعين

Roman Urdu : Armaan Manjothi Noori  
Published By : Sabiya Virtual Publication  
May 2021

## **Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :**

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)  
Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna  
Kaisa?  
Azaan -e- Bilal Aur Suraj Ka Nikalna  
Ishqe Majazi - Muntakhab Mazameen Ka Majmua  
Gaana Bajana Band Karo, Tum Musalman Ho!  
Shabe Meraj Ghause Paak  
Shabe Meraj Nalain Arsh Par  
Hazrate Owais Qarni Ka Ek Waqiya  
Dr. Tahir Aur Waqar -e- Millat  
Taqrer Karne Waala Kaisa Ho?  
Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal  
Ikhtelaf Ikhtelaf Ikhtelaf  
Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza  
Binte Hawwa  
Sex Knowledge  
Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq  
Aurat Ka Janaza  
Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani  
Huzoor Ki Shaan In The Quraan  
Husne Mustafa Aur Kalame Raza - Mufti Ahmad Yaar  
Khan Nayeemi Rahimahullahu Ta'ala  
Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam -  
Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang  
Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?

Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar  
Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori  
Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar  
Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib

Difa -e- Kanzul Iman

Pehle Farz Nafl Baad Mein

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